

The American Friend

Old Series
Vol. XLV No. 26

DECEMBER 22, 1938

New Series
Vol. XXVI No. 26

Christmas Message 1938

CHRISTMAS is a time of joy. "Joy to the world," the Christian sings, "let every heart rejoice." As I write these words my mind goes back to two nights ago when we had seven air raids. How different the searchlights which played across the sky, hoping to pick out the enemy planes, from the "glory of the Lord" which shone around those simple shepherds! How different the loud explosions of the bombs from the song of the angels which broke the stillness the first Christmas night with tidings of good will! However, it is not of war's horrors that I would write now. They are terribly, tragically real. I need no one to remind me of the grim realities of war. But my experience in Spain has shown me something of far greater significance. I have seen, as never before, good existing side by side with great evil. I have seen the good threatened but I know now that it can never be overthrown. On the contrary, courage and kindness seem to reach peak levels. I have seen hunger come close to starvation, and in the very face of it watched little children refuse to eat their tiny piece of chocolate, saving it for a brother or sister. I have had such kindness shown me by complete strangers as I have never before known. I have seen men and women giving of their time and energy, more than was wholesome or right, that hungry children might be fed and homeless refugees find shelter.

This is no Pollyanna game I am playing with myself. I believe in the good I have seen. I believe in the kindness and gentleness I have known. That is why I chose this picture of a healthy baby and happy mother. I could have selected pictures of hollow-eyed, hungry babies and hopeless mothers. Such pictures are easier to find. But you would only have hated those who caused such suffering, and my Christmas message would have been in



A SPANISH MADONNA

vain. This picture may be the exception, *but it is none the less real for that.* Kindness and good will are no less real than bombs and anti-aircraft guns because they are more quiet! What does size or noise prove? How tiny was the baby born in Bethlehem and how great the power of Rome! But in Bethlehem and not Rome were laid the foundations for the Commonwealth of God.

* * * * *

Great Spirit, open our eyes to the good about us, strengthen our faith in its existence, and grant us the will and power to make it more active in thy world.

Amen.

S. EMILY PARKER,
Barcelona.

Progress and Promise Among Oklahoma Indians

FROM October 27 to November 28, the writer again visited Friends Mission Centers in Oklahoma Indian communities. The first week was spent with William and Marian Byerly on Friends' Kickapoo Farm near McLoud, and in short trips with them, to visit the Hobson family in their new home near Durant, to call on William and Martha Livezey at Norman, where William teaches history in the State University, and to make calls and hold Monthly Meeting in the Big Jim Shawnee community, sixteen miles east of Norman. November 4 to 9 were spent with George and Helen Hardin at Wyandotte, primarily to help celebrate, on November 5 and 6, the tenth anniversary of the dedication of Friends new meetinghouse there. A visit to Worth and Edith Mackie, our representatives among the Osages, occupied the following week, from the 9th to the 15th, including a trip to Stillwater, to call on the George Cobbs and Theodore Standings, two families of Friends now located there on the Faculty of Oklahoma Agricultural and Mechanical Arts College. Five days were spent with Arthur and Westine Shufelt in their cozy new home among the Senecas of Council House Meeting, and a return visit to Wyandotte, including a conference of all our Oklahoma Mission workers together from November 21 to 23, and five more busy days following, completed the month.

Has the work of Friends in these communities for the past sixty years counted towards progress? Are we justified in continuing? We asked ourselves the questions searchingly. Newcomers, as they discover many frankly mercenary schemes for exploitation of Indians by whites; the too-willing dependence of Indians upon Government aid; jealousy and resentment against Indians on the part of white neighbors, even poorer than they; the narrow provincialism and divisive, competitive, sectarianism so glaringly apparent in many places; in the midst of such discoveries newcomers find it hard to see what has been gained by Friends' sacrificial ministry of the past. After seeing whole counties thrown on relief by one season's crop failures, and after learning something of the jumbled, often contradictory maze of old and new ideas and ideals in which Indians live today, they sometimes wonder what can be done. Such problems are too great for young, isolated missionary workers to solve alone. Only God knows the answers. And they need assurance that

Friends are sympathetically, understandingly back of them as they seek God's way for this generation.

But to those of us who visit only intermittently, progress since ten years ago, twenty years ago, is more evident.

On an afternoon in late October, two young Kickapoo farmers, active members of the Young Farmers Business Committee, spent several hours around the Mission Camp House. Going over later, we found the bare room transformed. Green, leafy boughs over the cross beams above us, pumpkin jack-o-lanterns in the corners, and orange and black crepe paper made a very attractive setting for a Hallowe'en party. The men had disappeared but returned at dusk with their families. Others came, a camp fire blazed outside and a full moon, rising behind the camp house, added to the beauty of the picture. A happy evening was spent by twenty or more young Kickapoos, and they had done most of the work involved themselves. That was progress.

Again, it was Sunday morning in the same spot. Kickapoos and whites gathered together for worship in the little white church. An Indian woman played the organ, an Indian girl served as Sunday School Secretary, two white boys read the Bible lesson, the hush of true worship came over us all. God's presence was felt. Afterwards, two Indian mothers sat in the sunny doorway of the meetinghouse while younger ones, both Indian and white, prepared a simple picnic dinner for all in the Camp House, with food brought by the group, and the children played in the surrounding grove. One of the mothers in the sunshine, drew out from some hidden pocket a beautiful pair of tiny beaded moccasins, her own work, and with evident enjoyment put them on Baby Eleanor, who was in our care for the moment, keeping her there until Mother Marian came, to be thrilled by the surprise and beauty of the gift! Music from the camp house summoned us to dinner where we found Alice Brave at the little folding organ, boys and girls gathered about her, and the words of a hymn written on the blackboard by William Byerly. We all sang together, "Let the beauty of Jesus be seen in me." The dinner hour followed, two young white couples besides the Byerlys mixing in genuine fellowship with the Kickapoo families. Ten years ago such fellowship was impossible. The group was not large, but the experience was thrilling.

Two weeks later, November 11, at

Hominy, 150 or more Osages gathered in the tribal Round House for their annual Armistice Dance, following dinner in a near-by tent at which we were invited guests. Can you see those long tables, lined with Osages of majestic physique, hushed in silence while John Abbott, in their own language, speaks for two or three minutes and calls on Worth Mackie to pray? There was almost an equal solemnity in the dances of the afternoon, performed mostly by the women but their circle headed by ex-soldiers who had served in the World War. In memory of those who had died, they danced, accompanied by drummers seated in the center. As they circled slowly, seventy-five or more, shoulder to shoulder in richly embroidered blankets, with short side-wise steps, yet erect, solemn and chanting in Osage as they moved, it seemed much more truly a memorial service than a dance. While the dancers rested there were speeches, including one in English which exalted peace and condemned war. Two days later some of these dancers were in our Osage Sunday School, discussing earnestly problems of Christian living, and next evening were at the Mission home, preparing for a rummage sale with which to raise money to pay insurance due on the church—their church, which bears the label, "Friends." All that insurance has since been paid—\$136. They are growing at Hominy, also.

Other pictures brought back to my mind from Oklahoma include that of ten Indian children, each bearing a lighted candle, which had reminded us of ten years of service, as they walked quietly past rows of silent boys and girls, out of the Wyandotte meetinghouse, charged by George Hardin to carry those burning candles as far as possible as symbols of their own responsibility to carry on in service. There was also a thrilling picture of twenty-five or thirty Senecas and their white neighbors, mostly young people, gathered at Council House one evening to sing hymns and play games, all of their own planning. One Indian woman played the piano, another, washing cups in a dish pan on the stove, joined in the singing and made radiant comments on the hymns as she prepared for serving cocoa later. A white High School boy, President of the Christian Endeavor, helped Dorothy Pitman and Arthur Shufelt with the games and charades. There was also another kind of picture—that of a brush arbor in the Big Jim country, where on Sundays, crowds gather and people claim to speak in tongues through the Holy Spirit's power. After our Mission church closed last July, practically all white people of the community flocked to the Pentecostal church, which split over differ-

(Continued on Page 548)

THE AMERICAN FRIEND

WALTER C. WOODWARD
Editor

Authorized by The Five Years Meeting of Friends in America
Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—\$1.50 per Year

Old Series
Vol. XLV No. 26

DECEMBER 22, 1938

New Series
Vol. XXVI No. 26

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

EDITORIAL

In Gratitude to the Jews This Christmas

AT THIS Christmas time, when people all over the world stop to celebrate the birth of a Jewish baby, it would seem that all who dare to call themselves Christians should go down on their knees and ask forgiveness of all the Jews they know." Thus speaks Dorothy Detzer in the December issue of *Fellowship*. We should indeed be penitent. For, as she goes on to say, "If we would look honestly at this tragic, dreadful world we live in, we must know there is no Jewish problem. There is only a Christian problem."

With our penitence there should be generous gratitude. We are so prone to think of Jews, when we think of them in relation to Christianity, in terms of the small, privileged group which, to protect their vested interests, encompassed the death of Jesus. Why hold that against the whole Jewish people, then or now? We Friends might similarly inveigh against all Puritans and their descendants as Quaker killers. Let us not forget that the Jews gave us our Christ, who was the fulfillment of the noble conceptions of life which his people had developed through the centuries. We stigmatize Judas as a Jew, forgetful that the faithful disciples who went to death for the gospel were also Jews. But for them we would hardly be observing the beautiful Christmas season today and enjoying all that it signifies.

We owe more to the Jewish race than we can easily compute. From this people came the purity of the conception of monotheism. Until that principle was established there was no sound basis for human brotherhood. Jewish prophets enunciated the highest ethical ideals of human relationships. Jewish social codes bespoke an exacting system of morals in an environment of immorality. Democratic principles which we hold dear are to be traced far back in Jewish history, half a millenium and more before the emergence of the Greek *demos*. Call the roll of the great who, through the centuries, have made what we call civilization, and pay tribute to the Jews who have contributed with great philosophers, scientists, artists, musicians, social prophets, distinguished members of the professions, and philanthropists. In the day of their great tribulation let us freely acknowledge our debt of gratitude to them.

What have they a right to expect of us in return? First, more of a will to understand and less of a tendency to judge. We should undertake our own adventures in friendship after the manner of that reported in this issue by Kenneth Boulding. And what a mockery of this Christmas season and all that it should mean to us if we do not express active good will to our Jewish friends! Not only because it is due them but for our own salvation. We commend to readers the leading article, "Good Will to Men," in the December *Atlantic Monthly*, which deals specifically with our attitude toward the Jews. The writer, Alvin Johnson, says that "it remained for Christianity to set up a moral law enjoining good will to *all* men, irrespective of race, nation, color or social status." He strongly maintains that democracies can stand securely on but one foundation—good will to all men. If we exclude one group from our circle of good will, the exclusion will soon extend to other groups on this and that basis—and democracy will inevitably disappear. "If in this year of our Lord 1938," he says, "we in America exclude the people of Christ from His principle of good will to men, our democracy is on its road to a heavy reckoning."

Right now our good will must be expressed through the helping hand. As set forth in our last issue, the American Friends Service Committee is working out a plan or plans whereby in our meeting communities we may play the good neighbor to Jewish refugees. "Good will unused spoils in the container," says Alvin Johnson. Let's observe Christmas by putting good will to work.

It Signifies More than Mere Memorial

ANNOUNCEMENT has been made of the Mt. Pleasant Quaker memorial project and Friends are being circularized in an appeal for its support. Let's pause a bit to consider before this worthy appeal goes to the yawning wastebasket. In the face of so many urgent calls these days, why this, we may ask. In the first place, the project is entirely deserving on its own as an historical monument. It will mean much to maintain the old Yearly Meetinghouse as a fine example of colonial Quaker architecture, symbolical of the character of the people who

built it and worshipped therein. It is fitting that this particular house be chosen because it stands for the mother meeting of Friends west of the Appalachian Mountains. Moreover, the Mt. Pleasant community is replete with rich historical associations with which Friends were intimately connected. These facts were well set forth by Lois R. Hiestand in our issue of November 10. If the Ohio State Archaeological and Historical Society sees enough in the project to be willing to take it over and maintain it, certainly we Friends should be willing to meet the initial cost of restoration.

Frankly, there is another aspect of this enterprise

that appeals to us strongly. This Meetinghouse belongs to Ohio Yearly Meeting. Obviously, the raising of twenty-five thousand dollars is a heavier burden than Ohio Friends can well assume alone. They therefore appeal to Friends everywhere, of all groups and branches, to cooperate with them in this effort. There is thus offered to us not only the opportunity of helping to secure a permanent memorial to early Friends, but the additional opportunity of bringing Friends into closer fellowship through cooperation in a common task. If we respond to the overture, it may well contribute to a new "era of good feeling" among American Friends.

We Come to Jesus

By Wilbur W. Kamp

And they came to see what it was that had come to pass. . . . And they come to Jesus.—MARK 5: 14, 15.

THE Gospel according to Mark does not record any of the stories of the Nativity. Yet the great experience which came to the shepherds and Wise Men is recorded repeatedly. You might easily think that these words above were taken from Matthew or Luke and that they record the experience of those who followed a star, rather than the experience of the Gerasenes.

There is a thought here that may grow upon us. Do we not often have this experience? In anger or fear; in curiosity or wonder; in faith or awe; we "come to see what it was that had come to pass—and we come to Jesus." We pursue our inquiries, from whatever motive, and it is extraordinarily true that we come to Jesus, a central and dynamic figure.

We may illustrate this inevitable coming to Jesus in a number of ways. Think of the national life of our country: the vitality and idealism that marked the growth of our nation—where did these come from? Our gallant efforts to create a democracy with liberty and justice for all; our efforts to abolish slavery; our attempts to regulate the liquor traffic; to deal with poverty and the slums; these are all worthy objectives which have sprung from a lofty idealism. And when one asks, inquiringly, what lies behind this idealism, one comes to the Pilgrim Fathers, to the Quaker "Holy Experiment" in Pennsylvania, to the Huguenots of Georgia and the Carolinas. One meets up with persecuted religious groups searching for freedom and justice. That is to say, one comes to men and women who had surrendered everything for the Lord Jesus, seeking to live by his spirit. And so, we go out to see what has come to pass in this great and virile republic and—we come to Jesus.

Or, think of our educational system to which we are all deeply indebted. A passion for education has marked our nation's history. Splendid schools and colleges dot our countryside. Illiteracy is being blotted out and a good education is possible for most children. Peoples from foreign lands visit our country and are at once impressed with our schools and with the educational opportunities presented to the poor as well as the rich. Whence came all this? And, if they push their inquiries far enough, what do they discover? They find that our schools and colleges date back to the early settlement of our land, when Christian people were mightily concerned about

education. Beside the meetinghouse they built a school, an academy, a Westtown, an Oakwood or a Moses Brown; and from this beginning in Christ, came our public schools. The same is true of our colleges. Haverford, Earlham, Guilford—name any of them—they were all founded by God-fearing and God-loving men and women. Harvard, Yale, Cornell and most of our great universities were established by Christian ministers and teachers. And so, going out to see what has come to pass in education, we come to Jesus.

Again, think of mission stations in their educational and religious and civilizing aspects. Take a missionary station like our own Kaimosi in Africa. Go out and see what has come to pass and you will find schools, a hospital, a sawmill, the teaching of trades, the building of highways, the scientific cultivation of the soil. Then, go back of that civilization twenty-five or thirty years ago, and you see people living in dense ignorance, chained by superstition, hampered by sickness and suffering, destroyed by intense cruelty. And, in the midst of this need you see the faces of Dr. A. A. Bond and Arthur Chilson and others. These men and women were not primarily interested in agriculture nor carpentry nor in medicine. They were, primarily, people inspired by the love of Jesus Christ and his purpose, the kingdom of God. And so, going out to see what it was that had come to pass, we come to Jesus.

Moreover, we make the same discovery in the pursuit of the beautiful. Take poetry, which has been called "the daughter of the gods." Where did English poetry begin? Not in the love of nature, but in the inspiration of the Scriptures. Think of architecture which has been called "frozen music." Do you not go back to church and cathedral, each built in the form of the cross? The golden age of architecture came from people who themselves lived in hovels. Home architecture was unknown. Private houses were comfortless and lacking in beauty. All art and genius were expressed by a people who had come to Jesus. The same is true to painting. Sketches of woods and streams were unknown. We discover the beginning of painting in portraits of Mary and the baby Jesus. When we go out to see what has come to pass in poetry, architecture and painting, and we could add music also, we come to Jesus.

One makes this same ultimate discovery in the sphere of social reform. Think with me: at the back of all efforts

to lift the fallen, do we not find Jesus? Who led in the reform of prisons? Men and women like John Howard, Elizabeth Fry, William Mott Osborne. In every case, they were people who had given their hearts to Jesus. Who toiled for the emancipation of the slave? Men like Wilberforce in England, and John Woolman and Whittier and Garrison in America—they and countless others who had given themselves to Christ. Go down into the slums of our great cities and whom do you find? Who lift the fallen and who seek to save children from physical and moral ruin? In the international field, who are the peace-makers except the children of God? And so, they who search to see what has come to pass in social reform, come to Jesus.

Think of the noblest life that has contacted and influenced your own. Recall to mind that person who inspired you, who listened to your troubles and problems, who sought to guide your feet in the paths of peace. Remember the one in whose presence your noblest impulses were strengthened. Now, go back of that life and inquire why he or she was like that. What lay behind the joy, peace, kindness, patience, long suffering of this friend? Was it not Jesus Christ? Again you go out to see what it was

that had come to pass in a noble life and lo—you come to Jesus.

Why write all this? Well, it is the Christmas season. Everything is glittering with new appeals. People are rushing here and there to buy this or that. We are all going out to see this thing which has come to pass. Will it be said of us that we come to Jesus? Life can mean but little for any of us until this happens, and we come to pray in very truth this Christmas hymn:

"O holy child of Bethlehem,
Descend to us we pray;
Cast out our sin and enter in;
Be born in us today."

Wherever we go in life we discover that beneath the good, the beautiful and the true, we find Jesus. He is the ultimate discovery—the source and power of all abundant life.

"Let us now go" with the shepherds, "even unto Bethlehem and see this thing that is come to pass." Perhaps, like the Gerasenes we shall come to Jesus—to truth, light and life. Fortunate is that man or woman who recognizes in that moment a Saviour, Christ the Lord.

North Weare, N. H.

An Experiment in Friendship

By Kenneth Boulding

THIS experiment arose out of a concern felt at the Minnewaska Conference of the New York Young Friends Fellowship, 1938, about the danger of a spread of racialism, and especially, anti-Semitism, in the United States. Conversations and discussions revealed that many young Friends themselves held sentiments regarding the Jewish people colored with anti-Semitic feeling. Our Quaker faith demanded, therefore, that this problem should be faced openly; we felt that we could not afford to let such feeling smoulder in the darkness of half-expressed emotions and wry-mouthed innuendoes, for wherever it smoulders in this way it is likely to blaze out into excesses such as we have recently witnessed in Europe.

A small committee was formed, therefore, to investigate the possibility of holding a joint conference of young Friends and Jewish young people to consider what common action we could take against the spread of racial feeling. Through Dr. Clinchy, of the National Conference of Jews and Christians, and Rabbi Appelbaum of New York City, a joint committee meeting of Quakers and Jews was finally arranged. This committee met in New York on November 26.

The meetings began, as far as the young Friends were concerned, by a visit to the Central Synagogue in New York for morning worship. The full committee met together as guests of the Jewish members for lunch, and we afterwards

adjourned to a private home for discussion. The discussion took the whole afternoon, and was of a rare quality—one indeed which no member present will soon forget. We began by an attempt on the part of the Quakers to expound their history, principles and organization—an attempt aided by keen and sympathetic questions on the part of our Jewish friends. This was an experience of unusual value to the Quakers themselves, for in seeking to interpret our position to a sympathetic but unfamiliar audience, we were bound to find a reinterpretation of that position for ourselves. There followed a similar interpretation, by the Jewish members, of the problems and principles of present-day Judaism, following a brief historical sketch. This in itself was of absorbing interest, and was quite new ground to most of the Quakers present; it had something of the thrill of discovering a new and interesting country. To give a single instance: it was intensely interesting to find that the story of divisions in Quakerism was paralleled closely by the story of divisions in Judaism, and those of us who went into the conference with a picture of Judaism as a vague monochrome soon realized that Judaism too was a coat of many colors—of "orthodox," "conservative," "reformed" divisions, Zionist and "Reconstruction" movements.

Having thus introduced ourselves to each other, we proceeded to the main question which had brought us together:

the cause and cure of anti-Semitism. This was a discussion on a plane of honesty, frankness, and disinterestedness such as made it a rare privilege to be there. By this time we were all quite old friends, and were able to discuss the various accusations against the Jews without any embarrassment or restraint. Sombre as was the background of this discussion, it was not unlightened by flashes of humor, as when one member pointed out how frequently the accusations against the Jews were contradictory—that, for instance, the Jews were noisy and loud on the one hand, and were smooth and whispering on the other, or that the Jews were Communists on the one hand and bankers and financiers on the other. The possibilities of misunderstanding were also demonstrated in a rather amusing way when one Quaker, thinking innocently of World Conferences and Consultative Committees, asked whether the Jews had any international organization—to be met with an almost indignant denial from a Jewish member to whom the phrase conjured up the secret and sinister International of the heated anti-Semitic imagination!

We had, of course, a common ground in that while we made no pretense that all Jews were angels, not one of us believed that the charges against the Jews as a people could be substantiated in fact. The problem therefore arose: why were people so eager to believe slanders against the Jews? One thing

emerged clearly; that anti-Semitism was not primarily a rational point of view to be attacked by rational argument; it was a prejudice—that is, literally, a pre-judging, a state of mind in which the mind's censor shut out any impressions favorable to Jewry and let in and magnified anything that was unfavorable. The tragedy is that once this state of mind is established it tends to perpetuate and entrench itself; for when a person in this state of mind receives an unpleasant experience associated with a Jew, he immediately thinks "Jews again!" and is confirmed in his prejudice. A pleasant experience with a Jew on the other hand passes unnoticed, while unpleasant experiences with non-Jews are associated with the individual only and are not laid to the charge of a race.

The question was raised whether people were afraid of Jews because they were clever—for we hate what we fear. In answer to this the very interesting fact was brought out that intelligence tests in the New York schools do not show a higher rating for Jews, but it was admitted that Jews are on the whole

hard working and enterprising. It is therefore the virtues and not the endowments of Jews which makes them unpopular!

Another very interesting point raised by a Jewish member was whether the fact that the Jews are the villains of the drama of Christ as taught in Sunday Schools did not contribute towards forming in children an anti-Semitic frame of mind. It might perhaps be argued against this that the Jews are unquestionably the heroes of the Bible as a whole, but at the same time there is point to the query. Certainly in teaching young children especially we should be most careful not to give the common impression that Jesus and the disciples were all good Anglo-Saxons, while the Pharisees were Jews!

The discussion was resumed in the evening, when we considered what practical steps could be taken to check anti-Semitic feeling, especially by Friends. Two main conclusions emerged. The first was the need for fuller information to counteract the many common misconceptions about the Jews. This is necessary in so far as rational argument may be

used to counter specific anti-Semitic slanders. The second was the need for intervisitation between Jewish and Quaker groups and for common work together. This perhaps is most fundamental, for if we are to counteract prejudice—i.e. the desire to believe slander against the Jews we must give people pleasant and interesting experiences which are *specifically* associated with Jewry. We must break down the barrier of ignorance; we must encourage young Friends—and other people with whom we come in contact—to visit Jewish groups and invite return visits. A scheme for such intervisitation in New York is now going forward, and the possibility of a joint study-camp in the summer is also being investigated.

Certainly it is hoped that Friends everywhere will endeavor to arrange "mutual exploration" meetings of the type we had. For those of us who were present at these meetings Jewry will always be associated firmly in our minds with our gracious hosts and with an experience as rich and interesting as any we have had for a long day.

Colgate University, Hamilton, N. Y.

Vacation Odyssey

By S. Emily Parker

I BELIEVE I left off with us commuting from Murcia to Alicante. One day while we were there a man began talking with us, asking who we were, etc. When he learned we were Quakers he said, "Isn't that funny, because you see I'm a Quaker, myself?" Which really did seem funny. Then he went on to explain that he was not *really* a Quaker but that he represented a Society in Madrid which was practically the same as the Quakers. What do you suppose it was? The "Society for the Prevention of Cruelty to Animals!" It therefore seemed rather ironical later—when we returned to Alicante (having missed the plane again) and the air raid siren drove us into a shelter, that we should find it to be none other than the Bull Ring!

A SUGGESTION OF THE CANNIBAL!

That day we ate with him and had little sausages and sea gull! They called the sea gull chicken but we knew better. The way it tasted plus my desire to fly around the mast all during the voyage from Oran to Marseilles left no room for doubt.

Speaking of what opinions of Quakers are afloat, let me insert this story. A soldier came to our office one evening and said he was to be transferred to the front and hoped to take his wife to Bar-

In our last issue we gave a few excerpts from letters written by Emily Parker telling some of her travel experiences in getting from Spain to England and back again in connection with her brief respite from the burden of Spanish relief work. We are sure that our readers, like Oliver Twist, want more, hence these additional excerpts.

celona with him. She had been having help from us and wanted me to write Alfred Jacob a letter asking if English Friends in Barcelona could carry on the assistance. So I asked him what she had been getting and he said, "Each week she had two cans of milk and a can of Quakers!" "That's interesting," said I, "because that's what I am!" I thought I should make it clear to him that although I was delighted to help him he must anticipate a difference as the Quakers in Barcelona were English and might be tougher! (He meant Quaker Oats.)

LITTLE EMILY IN DARKEST AFRICA

At last—in fact, at long last—we got seats in the plane August 17. I shall never forget my feelings as the plane taxied slowly across the field, then lifted and we were off toward the seas while

Spain through distance, clouds and tears grew dimmer and yet dimmer. The ride across the sea was uneventful. Africa stretched very green below and soon we were in Oran. It was certainly a surprise to me to find myself in Africa! That is one place I had certainly never expected to be—I had thought only missionaries went to Africa! It was most embarrassing! (Don't tell Merle Davis) Oran looked like two crossroads of races and religions: black shading up to white, every kind of garb—Mohammedan, Christian and heathen (latest style hats). I have never been so hot any place. Of course we arrived the day there was no boat so we stayed in Oran until four o'clock the next afternoon and took a boat for Marseilles. That was Thursday. We arrived at Marseilles Saturday morning, just in time to miss the train for Paris!

"HANGOVER" OF ANOTHER KIND

I shall never forget how I was awakened that morning. We were due to dock at 6:00 a. m. I was sound asleep, dreaming about milk madness in Murcia when I heard some voice—"4,000 school children are going hungry if you don't get up!" I leaped out of bed, thinking how horrible, only to find myself in a cabin in a French second-rate steamer enter-

ing the harbor at Marseilles! It was about 5:30 a. m. We had a hasty breakfast and went out on deck. It was beautiful. The clouds were just breaking away for a great and glorious sunrise. The sky was golden and red—silhouetted against that glory was the outline of Marseilles.

We made our way to the bus which takes boat passengers to the Railway Station. I never went through such an experience as followed immediately after we were seated in the bus. Suddenly—for what cause I never learned—a siren, exactly like the ones used for air raid signals in Spain, was sounded. To sit or try to sit still while that shrill sound rose and fell, without the customary furtive look toward the sky and a quick dash for shelter!

AMONG FRIENDS IN PARIS

We found as I said, we were too late to make the six o'clock for Paris, so we went and slowly, so we could fully realize what we were doing—ordered a cup of coffee, rolls and butter! My hat! Three miracles! Coffee, bread and butter. We arrived in Paris at seven in the evening; phoned the Centre and then went directly there. A young German Friend was staying at the Hostel and he along with two Swiss Friends provided supper for us. We were glad to turn in early. Went to meeting in the morning and saw a few of the young Friends from the conference which unfortunately we had missed, due to delay in departure. Was especially glad to see Allen Hole, who with his wife and baby had arrived only that week to take up his work at the Centre. He insisted we must come to his house, so in the afternoon, we went bag and baggage to spend a most delightful evening with them.

The next morning we set off for London, arriving in the evening of the 22nd, just ten days after we started from Spain! As you know, Grace Rhoads met me and you can imagine we had a grand gab-fest, catching up on all the news from the four corners of the world.

THE FUTILITY OF ABUNDANCE

One thing struck me most forcibly and I confess it was well on to a week before I could accustom myself to it. That was seeing the shop windows actually with something in them! Especially—food! It was almost revolting to sit in the over-crowded tea rooms in London and see people, eating—not because they were hungry necessarily—not eating essentials, but simply eating, eating, eating—the most outlandish sort of things. It was terrible! And then that time we saw in a news reel the wheat train wrecked in Minnesota. To see that wheat poured out across the ground and see in it the faces of little children we had

left in Spain, eyes big with hunger, having had no bread for weeks and weeks.

GREAT CRISIS CENTERS FOCUSED

One of the best things that happened to me early in my holiday was attending the Friends Service Council. Harry Silcock was there to tell of China; others to tell of various places, Austria, Germany, Czechoslovakia—all of them great crisis centers. It was a great thing for me to hear of all these concerns, not because one enjoys hearing of more and more tragedies but it is very easy to lose one's sense of proportion, living in a situation like Spain. One is likely to think where they are represents the greatest need, etc. To hear of China, Austria, Germany, etc., was to be brought up with a start, to the realization of the tremendous scope of suffering today. How rampant is violence and its attending evils! It was almost like being at an A. F. S. C. meeting. There were Robert and Elizabeth Yarnall, Clarence and Lilly Pickett, Jessie Carter, Grace Rhoads, Carol and Anna Brown and Raymond Wilson.

WELSH NAMES? YOU'RE TELLING US!

We spent a week-end with Doris Abraham in South Wales at Abergavenny. The Friends have a lovely spot—Derristone. Peter Scott was not there at the time. He had gone off to recuperate from just getting engaged to Richenda Payne! I had to get back to London so I left on the early train Monday morning but Grace stayed until the next day and so had a chance to see around Bryn Mawr. I say I left early because I was anxious to get to London to see various Ambassadors regarding permits, etc., etc. I was supposed to make one change. Well, you know what these Welsh names are! The words are so long that before you hear or are able to read the end of a name

WINGS OVER BETHLEHEM

'Twas when her hills in quiet peace
Beneath the stars their pastures spread,
And slow, contented flocks deployed
Where shepherd-heirs of Jacob led,
That, close above those listening hills,
Angelic hosts awing drew nigh,
As Christ and Christmas came to Earth,
And hallelujahs filled the sky.

But now, against the age-old feud
Of hungry East and selfish West,
Her dry, denuded pasture lands
In sterile poverty protest,
While loud against her cruel sky
The night-winds roar with pagan wings
That Vengeance loads with Hell and
Death

To mock our Christmas offerings.

JAMES PEELE PARKER.

Black Mountain, N. C.

you are completely through the place. Anyway, the first thing I knew I was past my junction and on my way to Cardiff! The result being I got to London about the same time I would have if I had waited for the late train! Proving, all things come to those who wait—the only difference being where you wait. For me, it was Cardiff. I'd never been to Cardiff before so I simply reckoned I had only added to my travelling knowledge.

SERIOUS THOUGHTS AT JORDANS

We spent a week at Jordans and enjoyed the walks about the surrounding country. It was sobering to stand quietly by William Penn's grave—while the atmosphere was charged with wars and rumors of wars—to hear the speeches of the various national "statesmen," especially that superior one from Nuremberg, and remember the words of this Quaker Statesman: "Force may subdue, but love gains." We went to meeting at Jordans and were invited to sit with William Nicholson in the front!

What thoughts crowded my mind as I sat there, remembering such as Penn, Isaac Pennington, Thomas Ellwood, and imagining the many from all over the world who had come to wait in the silence for the spirit to breathe its power into their hearts. "Seeing we are encompassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us and run with courage the race which is set before us." I kept wondering and wondering—what, for us as a Society, is "that race" in these times? To run hither and thither about the world in our little feeble way, "pouring in oil and ointment?" This we must do, but first let us "mind the light." When it burns brightly and our spirits are kindled into a real glow, we will be driven by its own light to the world's suffering and we and those to whom we go will know why we are there!

We had a very pleasant stay with the Cadburys, near Birmingham. I had a quick look in at Woodbrooke, saw Jack and Jessie Hoyland for a few minutes and heard about their work camp in Ireland.

IN A NEW QUAKER QUANDARY

We returned to London to make final preparations for departure as Grace was sailing the 23rd on the *Deutschland*, and Irene and I had tickets in the plane from Toulouse for Alicante. Then the crisis! It was both European and personal, the personal being we were informed by Air France that they were discontinuing their service to southern Spain. Whatever were we to do? We tried everything. We thought we might return as we had left, via Africa, but they told us that

the plane from Oran to Toulouse via Alicante and Barcelona would no longer stop at Alicante. I suppose they were beginning to feel a bit squeamish about flying around with the Fascist planes each morning, trying to keep safely between the bombs and the anti-aircraft guns.

EMILY A DIPLOMATIC PROBLEM

Dorothy Thompson called Mr. Billmeier of the Stanhope Shipping Company, which does all of our shipping for us, and he said he had a boat, the *S. S. Stanburgh*, going soon and that if the Foreign Office and Non-Intervention Committee didn't object he'd be glad to take us. So we called the Foreign Office and they told D. T. it was dangerous but none of their concern. Said they, "My word, your people are plucky—" to which D. T. replied, "Well, we've never lost anything yet, I don't see why we should begin with Emily Parker!" So it was settled that we should go on the *Stanburgh* and we were told it would go from London or Antwerp (as if it made no difference) on Monday or Tuesday (September 26, 27). Then the European crisis became still more grave and Edith Pye returned from Geneva and said we shouldn't go that way. And the shipping company said the ship would sail Wednesday (London or Antwerp) then Thursday from Antwerp, then Friday from Antwerp, then Saturday from Hull! So I wrote Clarence Pickett, then drifting about amidst the crisis, for approval of our plan. Finally we all got together in London, Saturday, a. m. The crisis had passed; Mr. Chamberlain (loud cheers) had got "peace with honour in our time"—only—"we must not let up on increasing our armaments" and so, since there seemed to be no other possible way it was agreed we might sail with the *Stanburgh* which by that time was sailing on Monday night at eight o'clock from Hull. I had actually begun to hope it might be leaving from the Woodbrooke Pond on Tuesday and I could have had an English week-end there and seen the opening of the term. Of course there were plenty of ways of getting to Barcelona—air, train, truck, etc., but since the "cut" there is no possible way of getting from Barcelona to the south of Spain. There is a government plane and a little boat but both are extremely uncertain and dangerous.

"OFF AGIN, ON AGIN, GONE AGIN"

Monday morning I set off from Friends House, amidst flags and cheers, for Kings Cross where we were to take the train for Hull. In due time we reached Hull, got a taxi, loaded our tons of luggage which had been given us to take in for every foreign worker in Spain and their Spanish friends, and set off to find the *Stanburgh*. We rode

around all the docks in Hull to no avail. Then some one, a little wiser than the others, called the agent and we located the Captain. He took us down Dagger Lane to a place which read by the door—"Masters Mates and Fishermen—Engaged and Discharged." We went in—signed on as part of the crew and then learned the boat would not sail until the next day. We thought of going to the Seaman's Mission for the evening but went to see a "Yank at Oxford" instead.

OUR HOST THE CAPTAIN

The Captain of the *Stanburgh*, whose name is Clatworthy, seemed not at all the usual sea-going, sea-speaking type. He continued to surprise us all along the way. We learned he was the soloist in the Boys Choir at Wells Cathedral, that he wrote poetry, and every now and again he broke out into long recitations of Omar Khayyam. He helped us get settled in the hotel at Hull, Monday night, because he thought it would be much more pleasant than sleeping aboard, especially as they were loading coal and it was pretty dusty. We mentioned that we were causing a good bit of trouble and he said: "If we can do anything that will give you any pleasure half as much as it gives us to take you out to do what you are going to do, we shall certainly do it." "And," he added, "that goes for the whole crew!"

AND THAT WAS ENGLISH TOO

About nine o'clock Tuesday night, October 4, the Captain, Irene and I got in a taxi and set off for the docks. It had been a rainy, windy, stormy day but had finally cleared off and the sky looked as if it might have had a good washing. Little white clouds floated around a very clean looking pale moon as we wound our way around the docks and finally came up along side the coal piles. As we climbed aboard the little ship, jumping over boards etc., I thought how dif-

ferent it all was from the New York pier and the *Europa*, looking like an Edison ad. We met the First Mate and all had a cup of tea. It was an English boat and all the officers were English and so the tea consumed at all hours and under all occasions would amount to something.

"HOLD EVERYTHING?" SHUCKS!

After we came out of the river Humber we rode into the North Sea. It is not the most calm of seas, especially at this time of year. I was very low but was comforted and consoled by the discovery that practically all of the officers were also sick. The second morning I got up for breakfast but it did not last long—the being up or the breakfast either. I went to bed and only rose by spells which never lasted long. The Bay of Biscay was the worst of all. It seemed that the bow of the ship was going one way and the stern another with the middle trying to go both ways. The fact that our cargo was entirely cotton did not help matters for it made us bounce about on the water like a cork. This was a small cargo boat and Irene and I were the only passengers, so there was nobody to hold the ship down until after we reached Gibraltar and took on the two Non-intervention officers, one of whom was hefty enough to have held down the *Queen Mary* alone.

WHEN THINGS BEGAN TO LOOK UP

After we left the Bay of Biscay things began to look up (before they had only come up) I finally got up Monday morning and from then on we had smooth sailing and a beautiful trip. We came all along the coast of Portugal with the Captain telling us of its beauties, wonders and all of his experiences there. He had many weird and wonderful tales to tell. It was most amusing at meal time when he got started. He would become so impressed with his own oratory that what he originally started out to tell usually got lost down some by-path of words. We were told that we never actually heard the best. It seems that when someone is just about to win out in some argument, he rises from the table, flings wide his arms and quotes, "This is a far, far better thing I do."

TWO "STEWARDESSES" SEE GIBRALTAR

We arrived at Gibraltar Wednesday night just on the stroke of midnight. We had gone up on the bridge to see the lights as we approached, about eleven o'clock, and had come down. Irene went to bed and I actually started and then decided this was too good a chance to miss so went back up. It was beautiful with the old Rock silhouetted in the moonlight and the little lights climbing right up her side.

The next morning the Captain asked us if we would like to go ashore and

PEACE ON EARTH

"Peace on earth," 'tis more than fancy
Of the wise men long ago,
More than heavenly song of angels
Heard by shepherds down below,
More than longed-for hope of millions
Who through countless years have trod,
More than these, because forever
It has been the will of God—
Greatest will of the Eternal,
Other virtues held above,
For 'tis love put into practice
Among men, and God is love.
God is love, and peace is loving,
So we keep the Savior's birth
With the promise we will ever
Only live in "peace on earth."

LELIA S. MARSTALLER.

Freeport, Maine.

wrote us passes as stewardesses and off we went. You should have seen the outfit we went off in, a gharri it was called. It had the old gray mare and surrey we used to drive to our grandfather's in, beat by miles. Little curtains all around the sides made it seem more likely to expect to see someone like Cleopatra peer out rather than a sawed-off Hoosier a little lean from *mal-de-mer*. Off we clattered and to the shipping office where we left the Captain to attend to his affairs while we nosed around Gibraltar.

ONLY COTTON AND QUAKERS

We had taken aboard the two Non-intervention officers, one an Englishman who had been something next to the Captain on the *Aquitania*, the other an Irishman who had had several breakdowns and the D. Ts. and was sent on our boat for its good influence. All boats going into Spain must have these N. I. observers. They want to make sure there are no munitions aboard and that any passengers are not Russian spies or Chinese laundrymen in disguise. As we were carrying only cotton and Quakers we did not afford much scope for their ability.

The Mediterranean was like a mill pond. It was really too calm to be even interesting or beautiful. As quiet as a clear lake.

PICTURE NO ARTIST COULD PAINT

Sunday most of the officers did their laundry and so we joined them. We had advice from the third engineer who used Persil, the steward who used Oxydol and the Second Mate who soaked his over night in soda. The First Mate furnished us with two pails and a slice of sunlight soap. What with the Second Mate's wash flying from the stern, the Non-intervention socks from amid-ship, the Captain's bedding airing on the middle bridge and ours hung here and there for signals, it looked as if the old S. S. *Stanburgh* had turned into a sailing ship.

WHY MUSSOLINI WANTS BALEARICS

We were in sight of the coast of Spain most of Sunday. I wish I could describe how lovely it was. We were surprised to find that the Balearic Islands were so close. As we rode along just south of Valencia we could see Ifach, a place we have sometimes gone to stay, and on the other side there were the Balearics; and there was Ibiza, the place Grace and I had read so much about in "The Life and Death of a Spanish Town." It is no wonder it is so easy for the Italian planes to fly across and bomb Alicante, Valencia and the ports along the coast there and be off again to safety. We saw three planes flying off toward the Balearics—evidently having been to Valencia, Alicante or someplace thereabouts. After

we passed Valencia and were moving farther north just across from where the line is cut and what is now Franco territory, three cruisers appeared from out of nowhere and followed us along for some distance. It was night but they had no lights at all, only flashed their light on our stern to see who we were and then came silently along with us. It gave us rather a spooky feeling.

BARCELONA AT SUNRISE

We had planned to get into Barcelona (The Captain had received orders at Gibraltar to land at Barcelona instead of at Alicante!) very early in the morning as most of the raids come about ten or ten-thirty and we wanted to be well in and ready to get off the ship by that time. We got up early because we wanted to be able to see Barcelona as we entered. I have never seen a more beautiful dawn or sunrise. The clouds were rose-colored long before the sun appeared. One great bank of clouds looked like the skyline of a great city. At last the sun like a great red ball rose dripping from the sea and made a shining pathway right to our little ship. Then we looked off toward Barcelona and saw the light reflected on her hills and buildings just becoming visible through the distance and the mist.

We picked up the pilot and went in slowly, cautiously. There were ever so many boats in: four other boats belonging to the same company as ours, one of which, the *Stancroft*, had been hit the week before, as we had heard over the wireless, but she had her steam up and did not seem too badly damaged. One boat was completely sunk. All that could be seen above the water level was the funnel and the tops of the masts. The docks just where we stopped had been

pretty well demolished by bombs. Just as we got in several planes flying very high kept circling over head. We learned later they were Government planes. It was a thrilling experience, that early arrival and one not soon to be forgotten.

(In our last issue we summarized the hectic experiences of the two travellers in their efforts, amid the daily airplane bombing of the shipyard area, to find passage from Barcelona to Alicante—Editor)

FRIEND SMEDLEY MIXES HIS DELIVERY

In baseball jargon, Major General Smedley D. Butler mixed his delivery in a characteristic address given before a large Richmond audience on December 8. Speaking on his well known subject, "War Is a Racket," he appeared under the auspices of the Richmond branch of the Association of American University Women. The address was given in Goddard Auditorium at Earlham College which prompted the doughty General to preface his speech with a short dissertation on his Quaker background. "You know I am a Quaker," he said, . . . "and I'm in good standing too." He explained that he was disowned when he fought in the Spanish-American War, but was reinstated ten years later. He related how a dear old woman Friend, informing him of his reinstatement, said: "We don't approve of what thee did, but thee did such a good job that we are taking thee back."

Occasionally in the course of his address, the speaker lapsed familiarly into the plain language, which, in view of Friend Smedley's propensity for strong language, made a rich mixture.

Despite his sometimes rather disconcerting informality and strength of expression, Richmond Friends, and others like minded on the peace question, were gratified at his realistic presentation. He did more in one evening to demonstrate the utter absurdity of building huge armaments and creating a large army to defend us from some unknown enemy than could be done in years through ordinary efforts. In the first place he had before him the people who needed to hear the things he had to say. Equally important, he had the unique background of experience which enabled him to "get away with it." He spoke of things he actually knew and he made a deep impression upon his audience. And there was always enough salty humor in his speech to make it as entertaining as it was convincing. Frequently he had his hearers in an uproar of laughter at his sallies against the absurdities of the ballyhoo for "all this rearmament stuff."

WILL JOIN OUR RELIEF STAFF IN SPAIN

Emmett W. Gulley has been granted a leave of absence from his duties as a member of the Faculty of Pacific College, Newberg, Oregon, and will sail shortly for Spain where he will join the group of Friends in Murcia. The relief work has been greatly increased by recent gifts of flour from the American Red Cross. His appointment has been heartily approved by people in that section including several leaders of Oregon Yearly Meeting. Emmett Gulley, who spent a number of years in Friends' work in Mexico, speaks fluent Spanish and goes to Spain at the particular request of the Quaker staff there.

London Yearly Meeting in Special Session

By Richard R. Wood

A CAREFULLY planned for and eagerly awaited special session of London Yearly Meeting was held November 18 to 20 in Friends House, "for the careful consideration of our Peace Testimony and its implications and interpretations in the modern world." The decision to hold this special session was taken by the Meeting for Sufferings on July 1, in response to a concern of the Peace Committee and others that the regular session of Yearly Meeting had been too crowded to permit adequate consideration of the meaning of pacifism in the world of airplanes and strongly centralized national governments.

In preparation for the special Yearly Meeting, almost every meeting in England had held study groups on the problems of aggression, world organization, imperialism and domination over other races, economic causes of war and their adjustment, and the questions of individual action in bearing the testimony for peace and in connection with such difficult questions as Air Raid Precautions. This preparatory study bore fruit in the attendance, if not in the discussions. The large meeting room at Friends House seats 1250. To get a seat, one had to go in fifteen minutes ahead of time. Chairs were crowded into the aisles and people sat on the steps and on the floor, in a way that would have caused raised eyebrows on the part of fire marshals in an American auditorium.

Many of the attenders, probably half, were young Friends. Many wanted the Yearly Meeting to reach decisions about what they should do in specific situations, such as sharing in Air Raid Precautions and in the various more or less non-military forms of "national service" that are being publicly discussed. Others hoped that the Yearly Meeting would give a lead as to national policies which might help to stem the drift toward war and help meet such critical difficulties as those expected to arise shortly in relation to Germany's determination to regain her colonies. These hopes were not realized. The Yearly Meeting was careful not to lay down rules for personal conduct, because it kept continually insisting on the personal religious basis of pacifism, which means that individuals must determine for themselves the right courses for them, and must avoid any spirit of condemnation toward those who decide differently. It was largely because of this emphasis on individual religious pacifism that the

Yearly Meeting did not succeed in giving a lead about public policies for peace.

The Yearly Meeting began with a lecture on the evening of the 18th, by Horace G. Alexander, on "The Growth of the Peace Testimony of the Society of Friends." This lecture is available in printed form. It sketched Friends' concern for peace as a growing, rather than as a static attitude, recognizing new responsibilities under different conditions but always founded on a spiritual conception of God and of man.

The sessions that followed dealt with: "The Foundations, God and the World"; "What Responsibility Have We as Friends in Relation to (1) Aggression, (2) Imperial and Racial Domination, (3) Building the World Commonwealth"; "Christ the Individual and the Group: (1) Peace Making in Groups, (2) Personal Peace Making." The time after supper on Saturday evening was devoted to discussion groups on (1) Friends' Relation to National Service; (2) Taxation for War purposes; (3) Air Raid Precautions; (4) Jewish and Non-Aryan Persecution. In each case someone had been asked in advance to open the subject, after which the discussion proceeded freely, without arrangement and with very little guidance from the Clerk, whose minute at the end of each session endeavored to end the discussion at the proper time and to summarize the points which had seemed to take hold of the Meeting. The result was inevitably disappointing to those who hoped for decisions advising definite courses of action, either personal or public. There was no possibility of adequate examination of the inescapable technical complexities of all the questions raised. And there was not sufficient continuity of discussion, in a free discussion group of 1500 members, to bring all the essential factors to light. Under these conditions, the unqualified reaffirmation of pacifism and of reliance on spiritual forces could not be supplemented by decisions about methods of realizing pacifist ideals in the actual world.

Naturally there was great emphasis on avoiding participation in war, although there was general appreciation of the fact that war is now so inclusive that it is in fact impossible to avoid all part in it, if it occurs. Little light was thrown on how Friends can help now to prevent its occurrence.

The British political background explains this rather negative emphasis.

The rearmament program of the government, the general belief that some form of conscription is almost inevitable, and the almost universal belief that the Munich agreement, while it avoided war this Autumn, has not decreased the likelihood of war in the near future, all combine to induce a mood of something like despair. As in America, the desire to keep clear of all participation in war conflicts with the desire to aid in immediate steps to reduce the likelihood of war and to establish methods of orderly settlement of disputes. The clear line is to hold fast, at any personal cost, to Friends' ancient peace testimony. The second mile, the ways of applying that testimony to remove or reduce the causes of war in the world today, must be explored with intense effort by individuals and committees who must guide the Society of Friends and who cannot yet look to it for guidance.

In his opening remarks on "The Foundations," Carl Heath said that God is the guide of all our thinking on the subject of peace. God is our strength and refuge; God is known to us in Jesus Christ; God is life and action; God is intelligent. Therefore we must seek peace with minds as well as with emotions. This opening admonition is also the appropriate closing note of any effort by Friends to discover the way to peace.

The concluding minute summed up the "exercise" of the special session as follows:

"The sessions of this Yearly Meeting which is now closing have probably been more largely attended than any in the history of London Yearly Meeting. We see in this, evidence of the depth of the concern that has laid hold of Friends; a concern expressed in concentrated thought during the past few months in all our Meetings and brought to a focus at this gathering.

"We have looked over the world and at home, and have seen everywhere the denial of those standards of human relationships which Jesus Christ showed to us. Some evils stand out clearly, some we know that we are only just beginning to recognize. God has met us here and in His presence we have re-affirmed the testimony of our Society against all war for whatsoever purpose and have determined to make that testimony our own today.

"The result of the concern which is laid upon us is not in statement or accomplished fact, it is a continuing endeavour. For peace is not a state of tranquility, but a constant struggle. The supporting hand of God will not make our lives smooth for us, but it will lead us forward, and in the perplexities of our lives today we shall know His Peace that passeth understanding."

Adventuring to Chungking

By Lois S. Vaught

ON the whole my trip from America was a pleasant one. The Pacific was fairly kind and pacific. Hongkong was unseasonably hot. We had hoped to fly direct to Chungking but the air service had been temporarily discontinued following the shooting down of one of the China National Aviation Corporation planes, so we booked passages on the *S. S. Canton*, a French steamer bound for Haiphong. Three men of the party were left behind in Hongkong to accompany three trucks which were to bring our most urgently needed baggage.

Our party started out in the spirit of adventure. The journey through French Indo-China and Yunnan had recently been made by various Szechwan people but it was a new route for all of us. I believe I am the first member of the Friends Mission to make that journey. When we felt impatient at having to take the longer, slower journey we reminded ourselves that many people would be delighted to take such a trip and see new country and new people.

TRAVELING LIGHT AND SCRAMBLED!

Haiphong was steaming hot and there were only four hotel rooms available for us. Extra beds were brought in, the manager gave up his room, verandah corners were curtained off and we "made do." One of the most exciting moments of the journey occurred at Haiphong, when we all missed the train on which we had engaged a special car. An early breakfast was being served in our hotel rooms when it was announced that our train left at 6:10 instead of 7:10. We snatched up our numerous pieces of hand luggage and set off in rickshaws at a rapid pace—a most undignified exit from the hotel. At the station there was an awful mob of shouting, yelling rickshaw coolies. Whether they were objecting to the Travel Service man paying for all of us or whether they wanted more money we never knew for we could not understand their language. Then, having weathered that storm, we almost collapsed when we found that our train had gone!

The station agent very helpfully (!) suggested that we wait and take the train the next day. Mr. Bell, the leader of our party, reminded him that some of us would miss those precious seats we had engaged on the plane from Kunming. At long last it was arranged that those who were going first on the plane should take the fast electric train due at 7:10 and catch up with the slow train. The snag was that on the fast train,

After spending some months at her Indiana home, Lois S. Vaught sailed September 3 on her return to West China to join her husband, Arnold Vaught, at Chungking, where they serve under the auspices of the Friends Service Council of London. The journal letter from which this narrative is taken was dated October 23, Chungking.

passengers could carry very little baggage. So they began sorting out and weighing baggage, snatching out dressing-gowns, tooth brushes etc., from suitcases which had to be left behind. When the first party and their limited baggage was settled in the train, quite suddenly, why I don't know, the station agent said we could all go, bag and baggage. Followed a mad scramble as we seized suitcases and hat boxes, coreys and bundles, coats and thermos jugs, and rushed to get on. Almost literally, people and baggage were hurled into the train and we were off! It took some time to sort ourselves out and get settled. Several of the party had had no breakfast and fruit and boiled eggs which some had snatched up at the hotel began to appear from pockets and purses and we shared what we had with each other.

THREE DAYS ON A SLOW TRAIN

At the Hanoi junction we left the train and presently the slow train arrived and we scrambled aboard. Our coach was quite comfortable, the seats in the first and second class being upholstered in leather, the third class seats being wooden. We moved about and shared the more comfortable seats, glad to have the whole car to ourselves. We had brought along our own food and alcohol stoves and did our own cooking.

We spent three days on the train and stopped at night. The first day was very hot. Smuts from the engine poured in as if someone were peppering us and these black spots settled down to stay on our perspiring skins and our damp clothing. The scenery was lovely—hills and mountains, palm trees, wild banana trees, rice fields and rivers—but we were a dirty, tired, hollow-eyed crowd when we arrived that night at the border town, Lao Kai. Some of the men slept on the train to guard the baggage and the rest of us stayed at a French hotel which was not too clean.

GLAD TO BE BACK IN CHINA

None of us were going to miss the train the next day and we were up early. We crossed the bridge to Ho Keu on the Chinese side of the border and everyone, including the children, was glad to be back in China. This second day we were getting up in the mountains and it was cooler. The sky was a lovely cloudless blue. We went through more than one hundred tunnels when we had no light at all, up and up, seemingly round and round the mountain side, often following the curves of a river. The second night we slept at Kai Yuen, in another French hotel, much cleaner and roomier and more comfortable than the last one.

The third day was cloudy and rainy. There were more mountains, more tunnels, waterfalls and gorges. Just before we arrived at Kunming we saw two lovely blue lakes in a setting of yellow rice fields laid out in perfect patterns, ripe "kaoliang" with spots of red soil here and there—a gem of a picture as we looked down on it from the train.

TO KUNMING—AND A HOT BATH

At Kunming (Yunnan-Fu) we were met by Mr. Evans of the English Methodist Mission. He and Mr. Robert Li of the Y. M. C. A. helped us through customs formalities and helped us to get settled in Chinese hotels and the newly-opened European and American Returned Student Hostel. I was one of the favored two who stayed in a foreign home, with Rev. and Mrs. Smith, also of the English Methodist Mission. I don't believe I ever appreciated a bath more for we had had no warm water for washing since we left Hongkong!

Just the day before we left Hongkong we heard of the first air raid at Kunming and the day we arrived there we heard of an air raid the day before at Chungking. Kunming was still frightened when we arrived: thousands had fled to the country; many shops had not reopened or opened only for a few hours during the middle of the day; fruits and vegetables were not being brought into the market.

Three men were left behind in Kunming to arrange for getting our baggage through customs and getting it on to Chungking by truck. The rest of us flew to Chungking, first the nine children and two mothers, then two parties of four on different days. I was with the last group. As we started out to the airfield we saw parts of a Japanese

plane shot down in the air raid, being paraded through the streets.

BY DOUGLAS PLANE TO CHUNGKING

The C. N. A. C. Douglas plane flew in like a bird, was unloaded, filled with gasoline and oil, mail, baggage and passengers. The plane and pilot had flown that morning from Chungking to Chengtu, back to Chungking, and in the afternoon did the return trip to Kunming. We had comfortable seats and the journey was a pleasant one of two and a half hours. At times clouds obscured the view, then a beautiful blue sky emerged and also dark blue-purple mountain ranges. Sometimes we could see green fields but part of the time we were flying 12,000 feet high or more, and the mountains looked like the pictures of the convolutions of the brain in a physiology text book.

When we got into the Yangtze valley the clouds below us looked like a prairie of ice. Then we came down and the Yangtze appeared as a brown ribbon twisting round and round. At 4:50 p. m. we circled over Chungking and made an easy, graceful landing. Arnold, Laura Walker and other Friends were on the field to meet us. After filling in another of the ubiquitous forms which we had presented to us all during the journey we were free to cross the river by sampan, ride up to the street level in sedan chairs, go to the air office by bus and on by rickshaw to Tsang Ping Kai where a group of friends had collected to welcome me back to Chungking.

Chungking, the capital of China, is a very different place from the city as we knew it in 1931-34. Government offices, foreign embassies, down-river restaurants, shops and factories, refugees from all over China have moved here. Everyone is "making contacts" now! When meeting new people the usual question is, "When did you get to Chungking?" or "Where did you come from?"

AMONG THOSE WHO CALLED!

What a variety of people one meets! During the first week I was here we had forty callers exclusive of committees and the English Bible class which meets at our house. A refugee called to get Arnold to write a letter asking the hospital to remit part of his wife's hospital fee. A representative from the National Relief Commission called to ask Arnold to help him write a confidential letter to the Premier suggesting more systematic, scientific handling of relief, and together they worked a whole morning. A linguist from the Military Academy at Tungliang called to see one of our house guests and we discovered that all four of us were at the University of Chicago at the same time. Mr. Ku who

studied at Earlham at Richmond, Indiana, and is now in the Public Health Department of the Government, brought his wife to call and he and Arnold had a great chat about their old college. An attender at the Friends Meeting in Nanking, who was one of the two survivors from the plane shot down at Hongkong, came with a letter of introduction from one of our Friends there. Mr. Shen, Assistant Manager of the Shanghai Savings and Commercial Bank, came to tea and we discovered that he was an old pupil of Leonard Tomkinson. Y. S. Chiang of the Ministry of Economics who has had a great deal to do with the organization of cooperatives in China; Dr. Chang, Dean of the College of Agriculture and Forestry of the University of Nanking; Mrs. Wang whose husband is in the offices of the British Boxer Indemnity Fund; Mr. Dzang and Canon Yang of the National Christian Service Council for Wounded Soldiers in Transit; Mr. Wiems of the U. S. Embassy; former pupils of ours at Wen Fung Ta; local Friends—these and many more have called.

One afternoon a small committee had met here and stayed to tea. Two students from Lingnan en route to Chengtu and a few others dropped in. As we were drinking tea I looked around and discovered three people speaking Cantonese, three talking English and three more in another corner using variations of the National Language. And just beyond our verandah more than one hundred children from the Friends' Primary School, just released from classes, were playing and shouting at the top of their voices. Now that there are air raids the school hours are from 6:30 to 9:30 a. m. and from 3 to 6 p. m. The children are supposed to go home for the middle part of the day, but they like to stay and play in the compound here.

VAUGHT HOME A BOARDING HOUSE

Besides these callers there are house guests to cope with and more would-be guests than we can accept. Arnold had made the house quite livable before I arrived, but there were numerous jobs awaiting me. I have been wrestling with curtains that do not fit the windows

here, with lampshades and with supplies of sheets, pillowcases, towels, bedroom furniture and kitchen utensils which are quite inadequate for the running of a "boarding house," not to mention a practically empty storeroom.

Prices of everything are simply staggering. I gape in amazement—surely I haven't understood the shopkeeper correctly. But when he repeats I know I did hear correctly. And if, for example, I am undecided about making a purchase on Saturday, the price is likely to go up by Monday or the supply likely to be exhausted.

One of my very understanding Canadian friends here has sent me a welcome back to China present: two pairs of pillowcases, five sheets and fourteen bottles and jars of fruit, jam, marmalade, pickles and mincemeat.

From many of you I have had much appreciated personal letters and to you all I send warm greetings. It is necessary to send all home letters by air mail, the cost of which makes it impossible to send many personal letters.

PROGRESS AND PROMISE

(Continued from page 538)

ences, one group building the brush arbor. We were told, however, that no Indians attended these "Tongues" meetings. They were waiting, unshepherded, for us to send successors to the Hobsons. With joy, our Workers' Conference on November 22, received approval of the appointment of Dorothy Pitman to service in the Big Jim community for the next seven months. She began her work there December 1st, returning to our staff after six years in other fields.

Do you see progress in these pictures? It is there. There is promise, also, of more to come. A two-weeks revival at Wyandotte, led by Gorman Doubleday, assistant pastor of University Friends Church at Wichita, Kansas, has greatly helped there, one outstanding result being the conversion of a man who will be a great strength to the local Friends group. An Oklahoma Friends Fellowship is being formed, especially to include isolated Friends such as the Livezeys, Standings, Cobbs and others who are now neighbors to our Mission Centers but not able to attend Friends meetings. Theodore Standing, of the Sociology Department of Oklahoma A. & M. College, has promised cooperation in study of Osage problems resulting from wealth and exploitation. Other projects are under way.

In such ways as these our Oklahoma Mission workers carry on, depending on you for help.

RUTHANNA M. SIMMS.

UNFETTERED

I care not for tradition
That only clouds my way,
That hinders forward movement,
And leads my feet astray.
They who would grow in wisdom
Must leave the toys of youth,
And follow as their beacon
The flaming torch of Truth.

ALBERT W. MACY.

Pasadena, Calif.

YOUNG FRIENDS LEADING SPLENDIDLY

Whatever the "going in the tops of the mulberry trees" may have meant, there is significant evidence of a new and rich enthusiasm in certain of our Young Friends' groups—and its portent for Indiana Yearly Meeting is most helpful.

Recently we had an invitation to share with Dublin Young Friends C. E. Society a delightful Sunday evening—all their own planning and execution. It was "Anniversary" night—the society was just one year old! They are high school and college youth. In that first year they had organized and are sponsoring a Junior Society of several members. They take themselves in a group to Quaker Haven for a week in the summer and they bear the reputation of being among the finest of the groups going there.

For their anniversary, they prepared a happy evening including: a delicious supper, a fine program of music, one of the most deeply moving devotional services we have recently experienced, and a review of their happy year of growth and spiritual development. They had the Junior Society and the Pastoral Committee as their guests! Almost one hundred gathered for the unusually delightful occasion.

More recently, three of us attended mid-week worship service in the Traverse City, Michigan, Meeting. Of the thirty-four present from the community, fourteen were Young Friends, eager, alert, responsive, taking a fine part in the meeting without undue pressure. In the beautiful spirit of worship which prevailed, these young Friends shared equally, especially in spoken prayer, in singing and Scripture reading. And each one carried a Bible to the meeting! That's new! And these Young Friends have filled the choir's place to overflowing—and their class in the Bible School is seeking a larger room! They remain for worship both morning and evening! And that's new, too.

New life is evident in many of the Quarterly Meeting groups of Young Friends. Much to be commended are the efforts of recent weeks and months to perfect the organizations in Van Wert and New Garden Quarterly Meetings. May we suggest that some of the well organized groups assume a missionary spirit toward other Quarters which have no such work by going over into Macedonia and helping the young people to get started.

In fact, in some Quarters, we observe that older Friends find the Young Friends' sessions to be more interesting than their own and so they often attend the meeting of the Young Friends. This

may easily become a menace to the Young Friends' activities. Let us encourage without too much personal presence! Christian Endeavor Societies in many places died of "old age"!

MILO S. HINCKLE.

READ BUCHAN'S "AUGUSTUS" SAYS JANET WHITNEY

This is the Pendle Hill book selection for December, in accordance with the announcement made in our November 24 issue by Douglas V. Steere.

I think all Friends should read John Buchan's "Augustus." It gives a vivid picture of that portion of history most interesting to Christians, the Roman Empire immediately preceding and surrounding the birth of Christ. Beginning with the period immediately following the murder of Julius Caesar, it gives events in Rome from the Roman angle. One's sympathies are enlisted for the hard but noble young Octavius (later Augustus). As the years go on the story of Antony and Cleopatra is unfolded from the dispassionate viewpoint of history, yet not without picturesqueness. One basks in the serenity of the widespread Augustan peace. The nostalgia of good things long ago is not absent from these pages, and it was in some respects one of the happiest ages of mankind. But the increasing hunger of the soul is not neglected by the historian, and the slow rise of that Star in the East is beautifully set against the vast background of the Roman Empire. The birth and childhood of Jesus are most satisfyingly "placed in history," as I have never before seen it done in a book written from the historian's angle.

Buchan, now Lord Tweedsmuir, Governor-General of Canada, has written some thirty-six books, many of them light adventure tales, but among them are an excellent life of Oliver Cromwell, and one of Sir Walter Scott. His biographical work is always well-authenticated and solidly built on a structure of painstaking research, and in this life of the Emperor Augustus he has almost surpassed himself in care, having combed the best available authors both in Latin and English to illuminate remote facts and represent, in case of doubt, the soundest theory. Horace, Virgil, friends and contemporaries of Augustus, come to life in this book, familiar companions as they have long been of the author's mind. And especially has Lord Tweedsmuir found pleasure in satisfying his love and adoration for Virgil.

To miss reading this (though it is not light reading) is to miss a worthwhile experience, and also to miss a valuable perspective on the start of Christianity.

JANET P. WHITNEY.

Houghton Mifflin, 1937, \$4.50. Available through Friends Book and Supply House, Richmond.

FRIENDS AT MEETING OF FEDERAL COUNCIL

Officially appointed to represent the Five Years Meeting, W. Glenn Roberts of Brooklyn and Elizabeth L. Hazard, Field Secretary of New York Yearly Meeting, attended the Biennial Meeting of the Federal Council of Churches held at Buffalo, New York, December 6 to 9. Other appointed representatives, Elbert Russell, Alvin T. Coate, Arlando Marine and Walter C. Woodward, were unable to be present. However, other Friends were helpfully in attendance. E. Raymond Wilson participated in the panel on world problems and Albert Martin, recently returned from the Berlin Center in Germany, also took part helpfully in that section. Attending all the sessions on City and State Federation groups, Glenn Roberts represented the Brooklyn City Council as well as the Five Years Meeting.

Elizabeth L. Hazard had a very heavy assignment, as the writer knows from personal experience, for she not only represented Friends on the Business Committee but served as its secretary.

Another Friend who participated in the sessions was Eleanor Slater, of the Faculty of the University of Rochester, after whom Friends have been reading recently.

FELLOWSHIP COUNCIL TO MEET AT WASHINGTON

The American Friends Fellowship Council and the American Section of the World Committee for Consultation will meet in Washington, D. C. at the Florida Avenue Meetinghouse, (2111 Florida Avenue) on January 20 to 22, 1939.

All Friends interested in the activities of the Fellowship Council are cordially invited to be present. There will be an open session of the World Committee, which Friends may attend. These meetings will consider the national and international activities of the Religious Society of Friends.

SOCIAL WORKERS PLEASE GIVE ATTENTION

Philadelphia Yearly Meeting is compiling a registry of Friends engaged in social work. All Friends working in any field of social service, case work, group work, health services, institutional services and with public or private agencies are requested to cooperate. A card giving name, address and position should be sent to: Social Service Secretary, 1515 Cherry Street, Philadelphia, Pennsylvania.

QUAKERDOM • AT • LARGE

Mable Coffin of Richmond, Indiana, active in young Friends activities and who attended the International Young Friends Conference in England last Summer, has a position as social worker with the Soldiers' and Sailors' Orphans Home at Knightstown, Indiana.

* * * *

Ralph Collins, an Indiana Friend, who has had a position at the Pendleton correctional institution for younger men as case worker, has been appointed to a responsible position with the Medical Division of the State Welfare Department, in which he becomes director of its case work in the State.

* * * *

On the evening of December 12, the Mutual Broadcasting Company gave the highlights of the achievements of the Quaker inventor, the late Charles Francis Jenkins, who was born and raised near Richmond, Indiana. The summary was given largely from Charles Jenkins' autobiography, "The Boyhood of an Inventor," and dealt principally with his invention of the motion picture and his development of television.

* * * *

Singing under the name of John Hale, Cyril Pitts, graduate of Earlham College and a member of West Richmond Meeting, was one of three soloists who participated in the Metropolitan Opera Auditions broadcast on Sunday afternoon, December 4. He had been selected as the winner of a preliminary audition. The winners of the finals, to be announced later in the season, become members of the Metropolitan Opera Company.

* * * *

To the December issue of *Fellowship*, the journal of the Fellowship of Reconciliation, two Friends make important contributions. The leading article, "Religion and Repudiation of All War," is by Vincent D. Nicholson of Washington, D. C. A. J. Muste of the Labor Temple, New York, under the caption, "The Reign of Terror," appraises the persecution of the Jews in Central Europe and points out some helpful, sacrificial things which we should do about it.

* * * *

Aaron McKinney, Pueblo, Colorado, Superintendent of Nebraska Yearly Meeting, and Amanda McKinney, celebrated their Golden Wedding Anniversary on November 5, on which occasion they kept open house to relatives from Kansas and Oklahoma and to friends in the local meeting and community. At the conclusion of the meeting for worship on the

following morning, they repeated the marriage vows which they had taken a half century ago after the manner of Friends.

* * * *

Dr. Albert J. Maris of Kansas City, Missouri, writes briefly and strongly to protest against "the amazing statement" made by Charles E. Lukens on the Forum page in our last issue, to the effect that oppressed peoples of the earth would fare much better under Dutch than they do under British tutelage. Doubtless Friend Lukens inferred altogether too much from Holland's good reputation as a haven for persecuted sects. The sternly repressive policy which the Boers in South Africa practice toward the native races certainly does not bear out his contention.

* * * *

One of our subscribers, Charles S. Hoag, formerly of Colorado, is connected with the Columbia Basin project, the Grand Coulee Dam, located about one hundred miles northwest of Spokane, Washington. In addition to providing for a power plant of 2,700,000 horsepower capacity, the project plan includes an irrigation system for 1,200,000 acres. It is expected that the first irrigation unit of 150,000 acres will be completed and irrigation started in 1943. The size of the farms will be limited to not more than eighty acres to each settler. Charles Hoag writes that Friends should have a part in the development of this project and says they would appreciate meeting any Friend visitors to the Dam.

* * * *

As stated elsewhere in these columns, Rufus M. Jones, D. Robert Yarnall and George A. Walton sailed December 2 for Germany in the hope of conferring with Nazi officials regarding the possibility of carrying on large-scale programs of refugee relief. Unfortunately, the public press learned of their going and gave wide publicity to their delicate mission after they had sailed but before their arrival in Germany. The announcement brought a contemptuous rejoinder from Propaganda Minister Goebbels' newspaper which said, "We must laugh" at the Quaker delegation which is going from the United States to investigate the condition of Jews and other minorities in Germany. Referring cynically to the Friends in terms of the three wise men, the paper said, "So we will offer myrrh and incense for them, but, of course, after our own fashion." It would seem therefore that the advance publicity greatly compromised any fav-

orable prospect of the mission's success. It has appealed to the general public that representatives of a group of people which fed a million starving German children after the war is entitled at least to a respectful hearing in behalf of distressed humanity.

* * * *

Difficult situations in other lands were brought closely home to Richmond Friends on Sunday, December 11, by Esther Balderston Jones of Fisk University, and Thomas R. Kelly of Haverford College. At the West Richmond Meeting Forum, the former gave an admirably informing and sympathetic picture of the political and race situation in South Africa as she and her husband, Thomas E. Jones, studied it on their tour of that country last Spring. Esther Jones then spoke at the meeting for worship at First Friends, and Thomas Kelly, who had been at the East Main Sunday School, spoke at the West Richmond worship period on the spiritual needs and hunger of distressed and persecuted people in Germany which he visited during the summer. It was a deeply impressive hour.

* * * *

Annie Rodgers, an Irish Friend who attended the All-American Friends Conference at Oskaloosa in 1929 and who has again been in this country for several months, is visiting Friends and meetings in the Middle West where she is receiving a very warm welcome. She has just spent several days in the Richmond area where she has been greatly appreciated for her radiant friendliness and eager interest. On December 9 she attended the sessions of West Richmond Monthly Meeting and expressed her deep appreciation at being in the meeting whose meetinghouse bears the name of Allen Jay, under whose ministry in her home meeting in Ireland, when she was a girl, her spiritual life was definitely stimulated. Annie Rodgers is an Elder in Waterford Meeting in southern Ireland and was formerly Clerk of the Meeting on Ministry and Oversight of Dublin Yearly Meeting.

* * * *

Although it is too soon as yet to get many returns, it is evident that Friends are taking seriously the appeal made by the A. F. S. C. to cooperate in German refugee relief. Beginning at Richmond, First Friends have subscribed a budget of \$85 per month to care for one family for the three months period. West Richmond Meeting has taken action in a similar direction, and Earlham College

has indicated a readiness to cooperate. In a short radius from Richmond, town and country meetings are showing interest. Dublin Friends are working on a family project and a Greenfield farmer has offered to put a family on a farm. Small country meetings which do not feel able to take sole responsibility of a family may unite in a joint project or furnish provisions for a family which another meeting has located. Let the "good neighbor" work proceed.

* * * *

We heartily unite with a suggestion made by Harlow Lindley of Columbus, Ohio, that attention of travelling Friends be called to the fact of how easy it is to visit the site of the first meeting west of the Appalachian Mountains when driving over the old National Road, commonly known as Route 40. The first meetinghouse, signified by a marker erected last summer, stood at Westland, which may be reached by turning south at the west edge of Centerville, which is about six miles west of Brownsville in southwestern Pennsylvania, and driving 1.7 miles almost due south. Shortly after one leaves Route 40 the road forks, the left turn taking one to Westland. The location is a beautiful one and in looking over the old cemetery one may still see the well known family names, Linton, Farquhar, Cleaver and others. Old Redstone Meeting was within the present limits of Brownsville.

WE APPROPRIATE THESE FRIENDLY NOTES

(From *Friends Intelligencer*)

Alfred G. Scattergood is a member of the executive committee of the Philadelphia City Charter Committee, which is launching an intensive campaign for the urgently needed civic regeneration of Philadelphia through the adoption of a new city charter. The proposed charter provides for the city manager plan of government and elections by proportional representation.

Humphrey Moore, an English Friend, is Editor of the magazine, *Peace News*, published by the Peace Pledge Union of Britain. It has a circulation of about 22,500 per week. He reports that during the recent crisis there were approximately 200 resignations from the P.P.U. but that they had been more than made up by the adhesion of some 600 new signers. New members have been coming in at the rate of about twenty-five a day.

Plainfield, New Jersey, Monthly Meeting has been informed by the U. S. Department of the Interior that its meet-

inghouse "has been selected by the advisory committee of the Historic American Building Survey as possessing exceptional historic and architectural interest and as being worthy of most careful preservation for the benefit of future generations, and that to this end a record of its present appearance and condition has been made and deposited for permanent reference in the Library of Congress."

America's first Negro woman legislator is Crystal Bird Fauset, just elected to the Pennsylvania House of Representatives from Philadelphia's 18th district. Crystal Fauset is widely known to Friends through her work for the Committee on Race Relations of the Philadelphia Yearly Meeting. She has spoken at Friends' conferences and at a number of Friends' schools.

Among the fifty best religious books of the year (June 1, 1937 to May 31, 1938) selected by the Religious Books Section of the American Library Association are three by Friends: Henry J. Cadbury's "The Peril of Modernizing Jesus," Hornell Hart's "Skeptic's Quest," and Rufus M. Jones' "The Eternal Gospel."

NEWS OF OUR MEETINGS

Highland, Ohio, Friends, Wilmington Yearly Meeting, held an all-day meeting on November 13 in dedication of a substantial addition to the meetinghouse. The morning address was delivered by Walter L. Collins, President of Wilmington College. Following a basket dinner at noon the dedicatory address was given by Thurman (Dusty) Miller, a Wilmington Friend who has a wide reputation as a public lecturer. The dedicatory service was conducted impressively by the pastor, Ruth Stowe. Various members and others participated helpfully in the day's exercises, a prominent feature of which was appropriate music.

* * * *

Young Friends of western New York held a well attended rally at Farmington, November 25 and 26. James Holden, Chairman of the New York Young Friends Fellowship, explained various phases of their work. Much appreciated was the presence of Eleanor Slater who told of her experiences among the coal mining families of Ravenscroft. A feature of the rally was a panel discussion, topics considered being: worship, service projects and program materials. A one-act play, "The Way of the Lord," was presented by Poplar Ridge Friends. Elizabeth L. Hazard presided over the meeting. . . . On Sunday evening, No-

vember 20, a union Thanksgiving service was held at the Farmington Church, in which Methodists and Baptist Churches of neighboring communities participated. Music was furnished by the Farmington Young People's Choir and by a quartet from the Macedon High School.

* * * *

Colorado Springs, Colorado, Friends are appreciative of a large collection of Friends Books, old and new, recently presented to the meeting library by Hannah Pratt Jessup of Brownsville, Texas.

* * * *

Ackworth Quarterly Meeting in Iowa was held at Motor, November 19 and 20 with an unusually large attendance. The presence of Richard R. Newby with his inspiring messages was much appreciated as was also that of Samuel Jackson of New Sharon, former pastor in this Quarter. Both spoke helpfully Saturday morning on the Covenants of God. Later Samuel Jackson gave information and suggestions regarding our work among the Indians. Immediately after dinner on Saturday the Women's Missionary Society held their quarterly conference with the program in charge of the ladies from Middle River. A report of the Missionary sessions of Yearly Meeting was given by Lela Binford from Smyrna. Considerable time was given throughout the Quarterly Meeting to reports of the 75th anniversary session of Iowa Yearly Meeting. The Junior Quarterly Meeting held at the same time at the regular business session was successfully carried on by Luella Wood. On Sunday morning, Edna Hutchins, pastor at Smyrna, gave the message to an appreciative audience. The afternoon meeting being in charge of the young people, was conducted by Betty Mae Gardner. The main message was given by Charles Thomas of Des Moines, who also showed a very interesting display of photographs which he had recently brought back from Europe. While we enjoyed the messages, encouraging reports, good food and Christian fellowship, best of all, God was with us.

* * * *

Everett and Marie Chapman, at present in charge of the Collins, New York, Meeting, have been called for similar service to Selma, Ohio, in Indiana Yearly Meeting. They will take up their new work on January first. Selma has been without pastoral leadership for several years.

* * * *

On the afternoon of Sunday, November 27, the home of Isaac and Elizabeth Smith at Linthicum Heights near Baltimore hummed with a happy group of Friends who had come by invitation to hold a "Vesper Service." All enjoyed

singing many favorite hymns under the leadership of our host; then, after a short devotional period, our new Meeting Secretary, Jesse A. Stanfield, brought us an inspiring message on the reality of the Gospel from Matthew's words, "Thou shalt call his name Jesus for he shall save his people from their sins." Free interchange of thought followed in which many took part, and after a bountiful-handed supper the group separated to drive through deepening twilight and moonlight and snowy roads to their scattered homes.

* * * *

Anderson, Indiana, Meeting recently closed a very successful revival meeting. The pastor, John Compton, gave the messages and our local choir furnished the music. More than fifty different persons sought an altar and testified to definite blessings received. We feel that the church has been greatly strengthened spiritually. One thing we are especially thankful for was the faithfulness of our group of young people, mostly of high school age, who stood loyally by, singing in the choir each evening.

* * * *

James Victor Murchison has been recorded a minister by Rocky River Monthly Meeting of Western Quarter in North Carolina Yearly Meeting. His address is Liberty, R. F. D. 2, North Carolina.

* * * *

Canby Meeting, near Casey, Iowa, seems to be taking on new life. Congregations have doubled; an orchestra and choir have been started and the young people attend the Sunday morning meeting for worship. The Ladies Aid recently held their annual bazaar and in spite of fog which made driving dangerous, cleared \$105. Improvements have been made in the parsonage and church and plans for larger work are taking shape. George B. Evans has recently gone to Canby as pastor.

* * * *

Including friends of the Friends, a Friendly group numbering thirty-five met at the home of Newlin and Marian Smith in Buffalo, New York, on the night of December 8. Albert Martin, who with his wife, recently returned from spending three years as head of our Friends Center in Berlin, was present and gave first hand information about the work for refugees that is being undertaken by the Service Committee. He is visiting meetings across central New York, including Utica, Rochester, Elmira, Ithaca and Buffalo, for the Advancement Committee of the General Conference of Friends.

* * * *

During the evening session of Nine Partners Quarterly Meeting, held at

Clinton Corners, New York, November 12, the Young Friends of the Mid-Hudson region met for the purpose of organizing and becoming affiliated with the Young Friends Fellowship of New York Yearly Meeting. Margaret Underhill of the Poughkeepsie Monthly Meeting was nominated Clerk. In the afternoon meeting, Winifred Moody, Executive Secretary of Young Friends of New England, gave us an interesting picture of friends and their work in England, she having recently attended Friends conferences in England, visiting various Friends groups. Several expressed concern at the session on Ministry and Oversight that these meetings were not alive or vital. Some discussion followed as to where the fault lay and what might be done about it. As one Friend said, "I feel that my time is too valuable to come here and listen to names of representative Friends read, names that I am already familiar with."

COMING INSTITUTE FOR MEETING WORKERS

The third annual Pendle Hill Institute for Meeting Workers will be held during the first week of January, 1939. Three lecture and discussion courses will meet daily: one on "The Quaker Way of Life," led by Howard H. Brinton; one on "How to Use the Bible," led by Katherine H. Paton of Wellesley College and Pendle Hill; and one on "The Maintenance of Effective Meetings for Worship and Business," in which Janet Payne Whitney, Bliss Forbush, and Howard H. Brinton will participate.

On Tuesday, Wednesday, and Friday evenings there will be public lectures by Bliss Forbush, Rufus M. Jones, and F. Wilhelm Sollmann respectively, to which all are cordially invited.

The fee for the week's course including everything is \$15. A detailed announcement can be secured by writing to Pendle Hill, Wallingford, Pennsylvania.

ANNUAL WEEK OF PRAYER ANNOUNCED

The annual week of Prayer will be observed by the churches throughout the country January 2 to 8, inclusive. A special Program has been prepared by the Department of Evangelism of the Federal Council of the Churches of Christ in America. The Department has received many requests recently from interested friends for the observance of a special day, or special period of prayer at this time of crisis in our nation's life, and these have urged that the Federal Council of Churches issue a call to united prayer. Realizing that the time for the Week of Prayer, which occurs each year in early January, was rapidly approaching, the Federal Council has

felt that this special week was the best time for a call to the churches for united prayer over the entire nation.

The Program for the Week of Prayer is made up of six orders of service. The theme of "Reconciliation" is particularly appropriate during these disturbed times. The subjects for daily prayer are "For the Reconciliation of Men with God," "For the Reconciliation of Our Home Life," "For the Reconciliation of Our Church Life," "For the Reconciliation of Our Industrial Life," "For the Reconciliation of the Nations," "For the Reconciliation of Our Thought Life."

Many communities will find it highly desirable to plan united prayer meetings for the entire week. Where union services are not possible, individual churches will want to observe the week.

FRIENDS GO TO GERMANY TO SEEK A WAY

With the increasing pressure of the German Government against the 700,000 Jews and non-Aryans in Germany, the responsibility of Friends has been felt to be of greatly increased importance. Twenty years ago, while Germany was still, technically, the enemy of the Allies, Friends were active in the administration of relief for German children. Now again reports have come of need for food by numbers of the Jewish and non-Aryan population. What the facts are and whether permission could be obtained to administer such relief, no one is able to say. It has been felt, however, by the American Friends Service Committee that the situation could be handled only by the personal visit of concerned Friends to see whether any help might be given. With this in mind, Rufus M. Jones, Chairman of the American Friends Service Committee, D. Robert Yarnall, and George A. Walton sailed for Europe on Friday, December 2, expecting to go directly to Berlin.

It is hoped that the delegation will be able to return early in January, and we shall be able to advise the Committee fully on what seems right to undertake.

CLARENCE E. PICKETT,
Executive Secretary.

Philadelphia, Pa.,
December 5, 1938.

CAROLINE GRAVESON TO BE AT PENDLE HILL

Caroline Graveson will be the English visiting lecturer at Pendle Hill this winter. She comes in January, from Woodbrooke, where she is lecturing at the present time. For many years Caroline Graveson was vice-principal of a training college for teachers in London. Her Swarthmore lecture, "Religion and Culture," was given in 1937. A letter which accompanies the announcement of

her coming says: "She has a wonderfully keen, fresh mind, with strong Quaker convictions, but also possessing a wide outlook which enables her to understand other people's point of view. She is an excellent teacher and her lectures at Woodbrooke are often illustrated by her keen sense of humor. Her special interests are along the lines of psychology, education, and literature."

KOKOMO FRIENDS WELCOME VISITING FRIENDS

Friends of Union Street Meeting, Kokomo, Indiana, have been spiritually refreshed in a series of messages brought during the Preaching Mission, November 28 to December 2. Russell E. Rees, the pastor, planned the services for a different minister each evening. The following persons spoke during the week: R. Furnas Trueblood of Plainfield, Indiana; Errol T. Elliott, First Friends, Indianapolis; L. Herbert Reynolds of Amboy, Indiana Yearly Meeting; Orval H. Cox of Westfield; and Russell E. Rees. The two sermons on Sabbath were preached by Fredric E. Carter, Superintendent of Western Yearly Meeting. The adult choir and the newly organized Junior Choir, under the direction of Mabel Ellis Jackson, furnished the music. Special music stressed the hymns of John Greenleaf Whittier, Fanny Crosby, Charles Wesley and Isaac Watts.

In addition to the Preaching Mission, a very rare opportunity was afforded December 7 in the visit of Clarence E. Pickett, Executive Secretary of the American Friends Service Committee, and Thomas E. Jones, President of Fisk University. A family supper in the church basement had been arranged for an earlier hour where persons might meet these visiting Friends. Clarence Pickett spoke on the subject, "Quaker Service in a Distraught World," and Thomas E. Jones on the "Quaker Outlook on Racial Justice." Members of Kokomo Meeting would like to have more visiting Friends to come their way.

STEWARDSHIP IS THEME IN BANGOR QUARTER

Bangor Quarterly Meeting was held November 25-27 at Stanford Meeting near Liscomb, Iowa. The theme for the sessions was, "What Shall I Render?" The workers conference on Friday dealt with this subject. Leonard Wines, LeGrand, spoke on "What Is Stewardship?"; Lewis Savage, Bangor, on "The Steward and His Trust"; Carl Byrd of Marshalltown conducted an open forum. Eli Wheeler, New Providence, gave a message on stewardship at the hour of worship. Richard R. Newby, spoke on

"The Church Needs Stewards." Also, at the Ministry and Oversight session on Saturday morning, on "What Is Our Task?", Merle L. Davis, Administration Secretary of the Mission Board spoke most helpfully, as well as speaking at the W. M. U. session. Richard R. Newby addressed the youth at the Christian Endeavor Rally Sunday afternoon.

Merle L. Davis spoke to the LeGrand Friends on Sunday morning, and presented the pictures of Palestine to the Christian Endeavor group Sunday evening at Marshalltown and then the pictures on Africa to the regular evening meeting. Monday night he spoke and showed the pictures to the the Bangor Friends, Stanford and Liberty sharing in the meeting. All this was most helpful.

TWO SPECIAL PROGRAMS AT OLD BLUE RIVER

The Blue River Meeting near Salem, Indiana, recently enjoyed two programs given at the church hour on Sunday morning. Thanksgiving Sunday was observed November 20 with a program given by members of the Bible School. The church was beautifully decorated with fruits of the fields and woods and made a lovely setting for the service of songs and prayers of praise and thanksgiving, and, a pageant, "Father We Thank Thee," which was given by the children and young people of the Bible School. At the close of the program, a covered dish dinner in honor of Mr. and Mrs. Ora A. Morris, Vista, California, former residents of Blue River, was enjoyed. Many relatives, friends and former neighbors shared the happy fellowship of this occasion.

On December 4 a program, "Friends and the Indians," was given. During November the Bible School had engaged in a "Buffalo Hunt" (buffalo nickels). The program consisted of Indian music; a sketch of "Friends and the Indians"; a reading, "The Latchstring"; "Indian version of the 23rd Psalm," given by a young man in Indian costume; "An Indian Geography Lesson," given by eleven boys and girls in costume; "Our Own Work among the Indians of Oklahoma," illustrated by pictures from the Mission Board and Committee on Indian Affairs. The program closed with a "round-up" of the buffalos which will be sent to help with Friends work among the Indians in Oklahoma.

GREENVILLE QUARTER ON CHRISTIAN LIVING

Greenville Quarterly Meeting, Iowa, consisting of Arnolds Park and Greenville meetings, met at Greenville, December 3 and 4 with Richard R. Newby,

Yearly Meeting Superintendent, in attendance. Both morning and afternoon sessions on Saturday proved to be especially helpful. Hattie Johnson and Hazel Malloy of Arnolds Park led in a discussion of questions pertinent to Christian living. This discussion, which started in the Ministry and Oversight meeting, proved so heartsearching that it was continued into the meeting for worship until noon. The special problem under consideration was that of the older church members who do not take their calling and election seriously enough to challenge the young people to a life of Christian service. Richard Newby's counsel was especially helpful during this period.

The afternoon business and discussion period revealed encouraging progress being made by the young people in both meetings. Fleda Hadley reported more than fifty young people in attendance at the three C. E. societies at Arnolds Park, the work with the children of the Junior C. E. being particularly encouraging. A special service for the children conducted regularly by Fleda Hadley during the Sabbath evening service holds the children so well that they often make up the major portion of the audience.

Raymond Wilson had visited both meetings in the interest of peace and had circulated peace literature and spoken in the high schools in each town as well.

In spite of the snow storm on the Sabbath, a goodly number of the young people met at Greenville for their regular Quarterly rally and listened with profit to an inspiring sermon by Richard Newby.

THIS EXPLAINS WHY

In order to get the paper into the mails ahead of the last Christmas rush we have set forward this issue a few days. This may explain to some contributors why their late offerings are not found in these pages.

STAMP COLLECTORS AND THEIR FRIENDS

With the season for Stamp Collectors in full swing, the American Friends Service Committee has been busy gathering a greatly increased volume and variety of postage stamps; and can offer enlarged and enriched packets of about 100 different stamps for 25 cents, and a large variety of covers, many censored, from Spain, Austria and other Quaker Outposts.

Send coin or stamps to: American Friends Service Committee, 20 South Twelfth Street, Philadelphia. Pennsylvania.

LUCY MEACHAM THRUSTON

As the result of a fall in her Baltimore apartment on Thanksgiving Day, Lucy Meacham Thruston, a valued member of Homewood Meeting, died on November 27, 1938. In her passing, not only Homewood and Baltimore Yearly Meeting, but the cause of understanding and good will loses an ardent and capable worker.

Lucy M. Thruston came of an old Virginia family. She was the daughter of John Meacham and Elizabeth Adams Kidd, and the widow of Julius Thruston. She joined Baltimore Meeting more than forty years ago and was active in the work of the church, particularly in the work of the Peace Committee. In earlier life she had published six novels, stories of Maryland and Virginia, one of these especially, "Mistress Brent," enjoyed wide popularity. She was also the author of a volume of verse and of many short stories in the magazines. More recently she edited and wrote articles under the title, "The Trend of World Affairs," for the Cooperating Committee of the two Baltimore Yearly Meetings.

These had a wide circulation among the editors of rural newspapers in Maryland and other parts of the United States, Canada, Mexico, the West Indies and Honolulu. They were also supplied to many high school teachers and leaders who used them in their current topics talks. Short peace stories for children were also issued fortnightly.

For ten years Lucy Meacham Thruston had carried on this special peace work and she continued it with unflagging enthusiasm to the end of her life. She was skilled in newspaper writing and her articles found ready acceptance among the rural editors and evidently met a real need; the children's stories especially were unique.

She attended meeting faithfully and frequently took acceptable vocal part. She will be greatly missed by Homewood Friends both in Baltimore and throughout the Yearly Meeting. Surviving are two daughters and three sisters.

BIRTHS

BATT—November 1, 1938, to George H. and Ruth Bachmann Batt of Richmond, Indiana, a son, William George.

SAVAGE—At Union, Iowa, September 29, 1938, to Lewis and Esther Savage, a daughter, Rosalie Mae.

MARRIAGES

BELL-STANLEY—On November 15, 1938, at the home of the bride's parents, Glenwood L. Stanley and wife, Indianola, Iowa, Irene Stanley to Richard Bell of Salem, Iowa. The father of the bride, minister.

DENNIS-JUSTICE—At Richmond, Indiana, December 4, 1938, Tresa Justice to David W. Dennis, son of William C. and Agnes Dennis. Allen D. Hole, minister.

RATCLIFFE-PICKERING—In the Friends church, Spiceland, Indiana, on Thanksgiving Day, Winifred, daughter of Ralph and Erma Pickering, to Rea H. Ratcliffe, son of Jesse and Lillian M. Ratcliffe. Kenneth Pickering, brother of the bride, minister. At home in New Castle, Indiana.

SMITH-STOUT—In the West Newton Friends Church, November 24, 1938, Margaret Elizabeth, daughter of Chester A. and Corda E. Stout of West Newton, Indiana, to Robert Morton Smith, son of Bynum and Jewell Smith of Clayton, Indiana. Albert L. Copeland minister.

DEATHS

BRANSON—At her home in Chicago, December 3, 1938, Jane Bishop Branson. She was born near Columbus, New Jersey, in 1851, the daughter of John and Rebecca Bishop. In 1874 she was married to Ellis Branson, who died eight years later. To this union was born one son, Craig Branson, who survives his mother. She was a birthright Friend, active in Friends meetings in the East and since moving to Chicago in 1920 loyally supported Friends work in that city. She was a charter member of Fifty-seventh Street Meeting in Chicago.

EHRET—At Newberg, Oregon, October 10, 1938, Emma J. Ehret, aged seventy years. Daughter of James and Martha Vestal, she was born at Shawnee, Kansas, removing with her parents to Newberg in 1889. Some years following the death of her husband, Luther Hill, and little daughter, she was married to Henry Ehret, who died in April, this year. A life-long Friend, she lived a consistent Christian life of loving helpfulness and good cheer. Two daughters and three brothers survive.

KENWORTHY—At his home in Santa Ana, California, November 11, 1938, Owen Wood Kenworthy, born at Raysville, Indiana, in 1857, the son of Isaac F. and Abigail Hiatt Kenworthy. He attended Penn College for a term, after which he entered business. In 1877 he was married to Melissa Jessup, who preceded him in death in 1905. To this union three children were born, of which two survive; one being Mabel K. Raymond, Grand Rapids, Michigan, wife of Federal Judge Fred Raymond, and former President of the National P. T. A. One daughter was born to his second wife, whom he married in 1907, both of whom survive. He was a busy and useful member of the Society of Friends, having had his membership in the Alamos, California, Meeting. Two brothers, Luther G. of Yakima, Washington, Truman C. of Richmond, Indiana, and a sister Anna Kitch of Muscatine, Iowa,

survive. Services were conducted by his pastor, Albert E. Stuart.

LAMB—At Amboy, Indiana, November 21, 1938, Ezra T. Lamb, aged eighty-eight years. A birthright Friend, he spent his entire life in the Amboy community and was a liberal contributor to the church, to benevolent work and to the cause of temperance. A true pioneer, his long and useful life will ever dwell in the memory of those who knew him. Funeral services were conducted by L. Herbert Reynolds.

MCCARTNEY—At Fairmount, Indiana, October 22, 1938, as the result of injuries received in a fire which destroyed their home, Etha Childs McCartney and her seventeen year old son, Richard. She was the daughter of Charles Childs and a graduate of Earlham College. Both were loved and valued members of Fairmount Meeting. Surviving are Herbert, the husband and father, and three older sons. Funeral services were conducted at the church by the pastor, H. Earl Cox, and a former pastor, Milton Hadley, of Chicago.

MILES—At Friendswood, Texas, November 1, 1938, Jesse E. Miles, aged eighty-three years, the son of Enoch P. and Mary Hoover Miles of West Branch, Iowa. When a young man he went to Kansas and in 1876 was married to Elizabeth Reeve, to which union three children were born. Surviving are two daughters, Anna M. Vore of Unadilla, New York, and Emma B. Stevenson of Friendswood, Texas, a son having died in infancy. He and his daughter Emma, with whom he made his permanent home, went to Friendswood, Texas, in 1898. For several years he served on the Faculty of the Huntington Park Bible Training School in California and travelled widely in the ministry. Throughout his life he lived an earnest Christian and faithfully served his church in many capacities.

MOORMAN—At Amboy, Indiana, November 19, 1938, following a week's illness, Emma Moorman, aged eighty-seven years. She was a member of the Friends Church and was a loyal and active worker in the W.C.T.U. and the Women's Missionary Society. Funeral services were conducted by L. Herbert Reynolds.

THORNHILL—At Muncie, Indiana, November 16, 1938, Joseph H. Thornhill, aged sixty-four years. Born in Harrisburg, Indiana, he and his wife, Nora E. Thornhill, became convinced Friends in Winchester Meeting, and were faithful members for over twenty years. Since 1920 he lived a devoted Christian life among Muncie Friends where his unassuming and honest character will al-

Subscriptions Solicited for English Periodicals

THE FRIEND (London), weekly.....\$3.75 a year
An increasingly important means of keeping in touch with Friends throughout the world.

FRIENDS' QUARTERLY EXAMINER.....\$2.00 a year
A religious and literary journal containing current essays, poems, etc.

JOURNAL OF FRIENDS' HISTORICAL SOCIETY.....\$1.25
One issue a year. Occasional Supplements.

Sample copies on request

ANNA W. HUTCHINSON, American Agent, 302 Arch St., Philadelphia, Pa.

QUAKER
EST. 1893**GEORGE**
SCHOOL
COLLEGE
PREPARATORY**The George School Plan of Education**

Well-regulated life, with plenty of food and sleep, carefully-planned and supervised recreation, and abundant opportunities for profitable use of leisure.

Students given sympathetic guidance in planning their educational programs. Choice of varied curriculums for different types of students. Groups of sixteen to twenty students taught by same group of teachers in continuous curriculums through the tenth, eleventh, and twelfth grades.

Spiritual living permeates all school activities. Worship, discussion classes in religion, and the principle of right living applied in the school community twenty-four hours of the day.

Catalogue and booklet sent upon request. Address—

GEORGE A. WALTON, Principal, Box 351, George School, Pa.

ways remain in their memories. Surviving are his widow and two sons.

TRUEBLOOD—At Indianola, Iowa, November 29, 1938, Samuel Trueblood. Born at Salem, Indiana, March 23, 1866, of two long lines of Friends, he was taken by his parents to Iowa in 1869 and there lived for almost seventy years. While visiting his son, D. Elton Trueblood, at Stanford University, California about nine months ago, he was stricken, but was able to return to his home in Iowa. His exemplary character and genius for friendship were evidenced by the great number of visitors during his long illness. Surviving are his mother, three sons and a daughter.

WILDMAN—At Stanford University, California, December 3, 1938, Olive S. Wildman. She was born at Olive Hill near Richmond in 1865, the daughter of Henry and Caroline Lewis Stigleman. In 1893 she was graduated from Earlham where she met her husband, Murray Shipley Wildman. She was active in the intellectual and charitable life of the community as long as her health permitted it, and was to the last a devoted and happy member of the Society of Friends. Surviving are two sisters and one daughter, Mary Frances Wildman of Stanford University, Palo Alto. Services were conducted at the home by Dr. Augustus T. Murray, Dr. D. Charles Gardner, and Dr. Elton Trueblood.

WINSLOW—At Fairmount, Indiana, November 12, 1938, Ella Winslow, aged 79 years, daughter of Nixon and Cynthia Winslow. A birthright member of Fairmount Meeting, throughout her life she devoted much of her time and money to the cause of foreign missions. Funeral services were conducted at the church by the pastor, H. Earl Cox.

ORLANDO GUEST HOUSE

Orlando, Florida, 1 East Gore Ave., U. S. Route 17 and 92. Friends' Guest House. Convenient to Meeting and business center. Rooms with or without meals. Moderate rates. Myra N. Rohe.

FOR FREE DISTRIBUTION

Several copies of two titles, "Stephen Grellet" by William Guest, and "Account of the Union Meeting for the Promotion of Scriptural Holiness," held at Oxford (August 29 to September 7, 1874). These books will be of particular interest to collectors of Quaker literature. Please send 20c to cover mailing cost and we shall be glad to send one or both titles as specified by you.

FRIENDS BOOK & SUPPLY HOUSE
101 S. Eighth St. Richmond, Indiana

A SUGGESTION

A copy of "A History of Friends (Quakers) in Canada" by A. G. Dorland. Only a few copies left of the first edition, reduced from \$4.00 plus postage to \$2.50 postpaid. Send order to A. G. Dorland, University of Western Ontario, London, Ontario, Canada.

LOCAL MEETING DIRECTORY
CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 615 South Maple Avenue, Oak Park, Illinois. Phone, Euclid 565.

Chicago Monthly Meeting, 1830 West 103rd St. Rock Island Suburban line to Beverly Hills, 103rd St. Station: Halsted-Vincennes or other surface lines to 103rd, transfer to car or bus. Milton H. Hadley, minister. 1640 West 101st Place, Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Lewis V. Benson, 745 Sherman Avenue, Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeannette F. Stetson, Secretary, 615 Maple Ave., Oak Park, Illinois. Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 216 Donahue Street.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:45 a. m. Visiting Friends call Glen and Mildred Rinaud, Ministers. Address, 4485 Decatur St., Telephone Gallup 8577 R.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

The American Friend

Authorized by the Five Years Meeting
of Friends in America

Published fortnightly by

THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

PERSONNEL OF THE BOARD**BUSINESS COUNCIL**

Alvin T. Coate Indianapolis, Indiana
Chairman of Council and Board
Jesse O. Parshall Richmond, Indiana
Secretary of Council and Board
E. Harrison Scott Richmond, Indiana
Treasurer of Council and Board

EDITORIAL COUNCIL

Albert L. Copeland Mooresville, Indiana
Chairman
J. Hoge Ricks Richmond, Virginia
Tom A. Sykes High Point, North Carolina
Walter C. Woodward, Ex-Officio, Richmond, Ind.
Secretary

Subscription Price \$1.50 per Year
Foreign, 50 Cents Extra
Single Copies, 10 Cents

Make all checks and money orders payable to
Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a. m., worship 11 a. m., C. E. 6:30 p. m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MIAMI, FLORIDA

Friends Meeting at 11 a. m. on First Days. 15th floor of Dade County Security Building, 1st Ave. N. E. near 1st Street. Friends from every section and others interested cordially invited. Mrs. Ellen Dawson, 312 E. 6th St., Hialeah, Florida, Clerk.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 11:45 a. m. Meeting for Worship at 10:30 a. m. Pastor, H. Millard Jones, 3109 Elliott Avenue.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Clerk, Ministry and Oversight, Herbert R. York, Educational Dept. Y. M. C. A.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

College Preparatory
Boarding School
for Boys and girls

WESTTOWN SCHOOL

Founded 1799

Maintained by
Philadelphia Yearly
Meeting of Friends
(Arch Street)

About 300 pupils with 36 teachers share in a community life which is wholesome and happy. The educational program is adapted to the needs and interests of adolescents, gives much individual guidance, and prepares thoroughly for future study.

Boys from Seventh Grade and girls from Ninth Grade and up admitted as boarders.

For catalogue or further information, write James F. Walker, Principal
Westtown School, Westtown, Pa.



THE GREAT DIVIDE

THE GREAT DIVIDE in the life of every person occurs during the 24 hours that separate insurability and uninsurability. Most people do not know it, but the files of the life insurance companies of the country contain hundreds of thousands of names of persons who were once insurable but who now can get no life insurance of any kind.

If you are one of the fortunate ones who can get insurance today, why delay? You have a valuable commodity when you have your health. Use it while there is time!

PROVIDENT MUTUAL

LIFE INSURANCE COMPANY OF PHILADELPHIA
Pennsylvania • Founded 1865